

THE FRIENDLY CONFERENCE

OR, A
DISCOURSE between the *Country Man* and his
Nephew, who having fallen off from *Hearing*,
hath for some Years been a Follower of

Mr. *M^cMILLAN*.

Wherein his Objections against the CHURCH and STATE
being Proposed, are Answered; The Conduct of the CHURCH
in the Matter of the Union; And in several other Publick
Affairs, is Fairly Hinted, and Vindicated.

The Manifold Differences between Mr. *M^cMillan* & Mr. *James
Renwick*, with the *Witnesses* that went before him, is clearly
(though Briefly Illustrated,) with some Momentuous Questions
Proposed by the *Country Man* in Order to be Answered by
that Party against their next Opportunity of Conference; Al-
lowed to be Published by Consent of Parties, for the Instruction
of the Ignorant in these Affairs.

Prov. 10: 28: A froward Man soweth strife, and a Whore
separateth chief Friends. Then,

Prov. 18: 17: He that is first in his own cause seemeth
his Neighbour cometh and searcheth him.

Prov. 18: 24: A man that hath Friends must shew himself
loyal: And there is a Friend that sticketh closer than

Concordia res parva crescent, discordia Magna dilabuntur.

Edinburgh, Printed by John Reid, in Bells Wynd. 1711.



The Transcriber to the Reader,

CHRISTIAN and Candid Reader,

When thou looks upon the Melancholly Aspect of Affairs both Abroad and at Home, thou will easily conclude that these days much Resemble the Terrible time of Jerusalems utter overthrow when her Cup being full, and GOD's Patience worn out, he taking away her Hedge, Suffered the Heathen Romish Boars to make her a perpetual Desolation.

For if we cast our Eyes Abroad, we shall see all Europe in a Flame; we shall find some Protestants in League with a French Tyrant, that Affliction, the Rod of GOD's Anger: bringing in a Heathen World against Christendom for their Mutual Aid; thereby raising such prodigious Armys, as would make one think this to be the time of Gog and Magog gathering together.

When we look not so far off, we shall see the Protestant Churches Terribly assaulted by French and Romish Enemies, endeavouring to lay our Jerusalem on Heaps, with their Rams Battering our Bulwarks, that they may come to display the Roman Eagle upon our Walls.

While at the same time we may see our selves like the Factions within the City endeavouring to Ruine one another, thereby making all Possible haste to facilitate our Enemys Designs against us.

For as on the one hand we have many Enemies within the Isle, who being wearied of our Peaceful Possession of Sacred and Civil Liberties, under a Clement Government, are endeavouring to make them a Captain to go before them into Egypt again, and hating the Light because of their Deeds are Evil, are become as much Enemys to the purity of Gospel Ordinances Established amongst us, as they are to her Majestys Person and Government.

So on the other Hand, we have a Set of Men who though their pretensions be fair, yet are no way Friendly to the happy Revolution, to the Civil Government and our Ecclesiastick Establishment, which is too evident from their disowning and casting off both.

And because their Pretensions are fair, and their Arguments plausible, as pretending Strickness of principle, they prevail upon many Ignorant of the Affairs of our Church and Presbyterian Principles, to cast at the Church and the Ordinances therein Administrated, and hereby Satan failing in his old Stratagem of driving Ministers from their People, comes to gain his design as Effectually against the Gospel, by driving People from their Ministers, and Ministers from the Affections of their Hearers, the Case being thus, This publick Spirited Country Man, having occasion of conference with his Friend, led aside by this partie, endeavours as you'l find to inform him in the Affairs of the Church, and that by answering his Objections in order to Reclaim him, which he doth so to the Satisfaction of his Friend, that he desires their Conference such as it is, may be published for the Instruction of others in these Affairs, which this Friendly Country Man easily falls in with; his Conference, Candid Reader, thou hast now walking Abroad in its plain Country Habite, if the meanness of the Stile displese thee, conclude hereby, that thou art none of those for whose Instruction it comes abroad, And yet I must tell thee, that 'tis not always the most Luscious fair that's most Nutritive to the Body. This Design is good, and it hath this Advantage, that none but Enemies to both Church and State, can Grudge its seeing the Light, That the ends for which 'tis published may be hereby attained, Differences amongst the People of GOD in this Land Removed the Designs of Secret and avowed Enemies to our Sacred and Civil Liberties, may be Disappointed, and that Peace and Truth may Flourish in these Lands, is the earnest desire of him who is,

Thy Servant for thy Good,

I am allowed to acquaint the Reader, That the Author of the Friendly Letter, and his Modest Replyer, are Equally Strangers to this Conference, Now when in the Press. The

The Friendly Conference

O R

*A Discourse between the Country Man and his Nephew,
who having fallen off from hearing, hath for some
Years been a follower of Mr. Mack Millan,*

I Am very Glad Dear Nephew, of your Visit, and of this Opportunity of Discourse with you, at last, after so long Absence, and the rather, because as I am informed, you have for these several Years, withdrawn from the Ordinances as Dispensed by the Ministry of this Church, and have fallen in to Mr. M^r Millan's Party. Indeed Uncle, I have for a considerable time, longed for a Opportunity of waiting upon you, because I heard you was Concerned about me on that Account, and have at last taken this Occasion, that in case, for your own Satisfaction you should desire to know the Grounds of my withdrawing, I might acquaint you with them.

Well Nephew, as I find what was Reported of you, was a Truth, so I am glad you come with such a Design, as to converse with me upon these points, and as we have now an Opportunity free from Incumbrances, I shall be glad to hear what these Grounds are. But ere I proceed, I must ask you this, did you converse with your own Minister upon these Heads fully, for your own Satisfaction, before you withdrew from his Ministry?

I Confess Uncle, I took not that Method, for as soon as by my daily converse with this party, I began to incline this way, so then I grew Jealous of my Ministers Honesty, and being formerly Familiar with him, I not only then did not consult him, but have even since kept my self as much as I could out of his way, fearing that he should bring in these things as the Subject of Discourse with me.

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Truelli Nephew that was a piece of strange Conduct, indeed I'll be glad to hear how you will Iustifie this, for to me it appears most unaccountable, here you charge your Minister with want of Honesty and Integrity, and that upon your own Conceived Jealousie Fomented by those whom you then knew were no Friends to him, know you not that we should be very warrie and Tender of the Reputation of Ministers, and that we should Receive no Accusation against them, but at the Mouth of two or three Witnesses, besides you did not consult your Minister, at your withdrawing from him, but you have still kept your self out of his way since, though for merlie you used much freedom with him, and yet protest your desire to converse with me upon this Subject, do not you think, that as this was bad Conduct in you, so 'tis very Offensive to some, and a bad Example to others; and that this casting, not only at your Ministers Doctrine, but his Person, and Converse too, helps much to weaken his Hands and Murr the Success of the Gospel; But besides Nephew, it would appear that you have been Conscious to your self of your having given Offence by this Conduct, and that you have been Ashamed thereof, which made you shun your Ministers Company in which you formerlie Delighted.

I have ingenuously told you the Truth Uncle; that I did not consult him at first, and have not Conversed with him since, but for the Offence it gave, or the weakening of his Hands, I never thought upon these, and the Reason why I shew'd his Company, was because I had not Confidence to Converse with him, having left his Ministrie, but I did not Imagine you would have fallen in upon this with me.

I have heard your Answer, Nephew, you had not confidence to Converse with him, having left him, that's what I said; you were Conscious of Offence given thereby, and so was ashamed to meet with him, your Answer truly is very weak Nephew, But I believe you are Ingenuous in it, and 'tis the best you can give; I wish you had Acted more Rationalie in every step of your Conduct, but there is yet one thing I desire to be Satisfied in; Nephew, had you any hand in calling that Man to be your Minister, whom you have cast off.

Yes, Uncle, I had, I not only consented to his Call, but also Subscribed

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If, I was his dailie hearer for a long time, I had some Children Baptized with him, Yea I Communicated with him in the Sacrament of the Lords Supper once and again.

Do not you know Nephew, that in your Subscribing his Call, You promised to give him all due Encouragement, & to Submit your self to his Ministry in the Lord, if this was, you must either now have broken your Engagement, or must have used an Equivocation in your Engagement, or you must have seen something in his Life, or Doctrine, that made you forsake him, and such it must have been, as in Your Conscience, and in the Eyes of the World free you from Your Solemn promise.

Indeed Uncle, his Life, and Doctrine were no way Stumbling to me, as for Equivocations. I hope You never had Ground to charge me with these in my promises, as for my having broken my Promise, I never Reflected on this, for it came never under my consideration, I thought that I seeing my self and him both wrong, in my Judgement, I might leave him when I pleased, and that without giving any ground of Scandal at all.

Dear Nephew. You know very well, that Promises in things of that kind are of the Nature of Vows, as being binding before GOD, and the World, and consequentlie they Require Scriptural Grounds to free them from their Obligation in the Court of Conscience, but also the publishing, or Intimating of these Grounds, in a Legal Judicative way to the World, in order to Remove the Scandal following from the Breach of these Promises, before Men. I illustrate it to you in the Marriage Vow, in Marriage You know Adulterie in the Partie Guiltie, is a sufficient ground for the Injured Innocent parties being loosed from his Marriage promise, and that in the Court both of Scripture and Conscience. Yet ere he can without Scandal put away the offending Partie, he must make out this Adulterie, in a Legal Judicative manner, in order to have a Divorce, and be allowed to Marrie another; now though every Comparison be not Quadrat in all, yet I may infer this much at least, that you should not only have been Satisfied with the weightines of Your Grounds for
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Your breaking with Your Minister, but also should have discovered the weight of them, and the Nullitie of Your Promise thereupon, in a publick way to the World, and that either to the Session or Congregation, whereof You then was a Member, in order to free You from the Scandal of being a promise breaker, Especiallie Your Minister having fallen into no publick Scandal.

Tulie Uncle, as I said, this came never under my consideration, I took a piece of freedom here, thinking that I once being Satisfied in my Conscience with the weightiness of my Grounds of Separation, and as for the Nullitie of my Promise, there was no danger of Scandal on that head, being Periwaded that every one who knew me would be Satisfied that I had good grounds for my breaking Promise to my Minister.

No, no, Nephew you quite mistake it, for not to mention that this savours too much of self Estimation, for Implicit Faith hath few Friends; in this Jealous inquisitive Age, But now Nephew. I am content to hear these Grounds for your withdrawing not only from your Minister, but from the whole Church of Scotland, and Casting at them as Unfaithfull, and because I am Resolved that we should be plain, and free on these Heads, therefore if you please, I would have us Observing these two Rules in our Discourse.

1. That we ingenuously own what is concerning, and what we know to be wrong, even in what we Defend, for in Detending a point, or partie to Defend all in it, this rather widens, then makes up the Breachs.

2. That we studie, to keep free from Passion, and Reflections; for these Darken the Judgement, Confuse the Memorie, and Expose Persons to the Redicule of those who are Enemies to both Parties, and Discourage Friends, in taking away all hope of seeing Differing Parties Reconciled, and I think Discourses upon Matters of a Religious Concern, tho the Parties Differ in many things should be Managed with a Gospel Spirit, seeing the Wrath of Man Works not the Righteousness of GOD.

Indeed Uncle. I am perswaded these Rules are to be observed, for I likewise see these Effects in the greater part of Debates, and Differences amongst us, from the want of these Qualifications in our Discourses,

and I must say 'tis to be Lamented, that bitter Reflections, and Ungoverned passion are every where too much used, as weapons among Different Parties, to the great Offence of all Serious and Judicious Christians, and to the Scandal of Religion it self.

And now Nephew, I am willing to hear the Grounds of your withdrawing from and casting off the Ministrie of the Church of Scotland, and be sure they be sufficient Grounds of Separation, for these are what you are to propose.

Uncle; I have many things which to me are Grounds, and that I may the better keep by the Chain of them, I will begin with our first Differences, you know Uncle, in our first Divisions, what Courte these for the publick Resolutions took, and I think the Church since the Revolution Treading in their Paths.

Confess Nephew, these were Unhappie Differences, that fell in at that time, and as they proved Ruinous to the Enterrest, so there was a Malignant Disaffected Partie, who Maliciously tho Crattilie did cast Oyll upon the Flame of Contention, For that very end, and I heartilie wish, there be not such a Partie at this Day, Studying to Foment the Divisions among us Presbyterians, with the same Design, *for 'tis one of the best Games our Prelatick Jacobit, and Malignant Party have to play,* which by the way I think Nephew, should make us very warrie about what we make Grounds of Differences, and also very Cautious, with Respect to the Person we allow of as the Espousers of our Different Quarrells, but this Charge is too General, I intreat you Nephew, be more particular, and shew me how you assert this.

This Nationall Church Uncle, have never by any Act of their Assembly condemned the Proceedings and Courses of these on the publick Resolutions, therefore I think they approve of them.

Trulie this is a wide Consequence, I am of the Opinion Nephew, that not only you but all the Impartial World, will own this upon more Mature Deliberation to be a stretch beyond due bounds, they have not Condemned in a Solemn National way, that which was done more then Fifty Years ago, therefore they Tread their Foot-steps, and approve their procedure; I am Trulie ashamed upon the behalf of your

Partie who take this way of Arguing, to defend their Course, indeed I Confess Nephew, I heartilie wish, that our first and second Assemblie; if they had seen fit, had taken notice of this, and Especialie that they had Discovered these who had been found by after Observation, to be the Fomenters of that Division, to the ruin of the interest, but seeing they have now where touched these Divisions, far less approven of the publick Resolutions, the most that can be said of this present Church, is that they are guiltie of an Omission on this head, and I pray, what Judicature in the World could ever clear themselves of that Chaige, especially at the Hand of Bystanders, looking on them with a Warchfull Eye, in order to Censure their proceedings.

That is true Uncle, but here is a stronger Reason, why I assert they approved their Procedure; and it is because the publick Partie then did with their consent, allow of Persons of a Malignant Disaffected Spirit, their being Received into publick places of Trust, so do the present Church, therefore I say they are Treading their paths.

Truely Nephew, this is a gross Calumnie cast upon the Church of Scotland, to make her odious, I heartily wish your Partie would have a greater Regard to the Credit, if not to the Church of Scotland, yet of themselves, then thus to Assert such palpable Untruthes to the World, for I never heard of their consent being asked, far less given in any such matter.

But Uncle, why did not the Church at the Revolution protest against the Admission of persons of a Malignant and Disaffected Spirit to places of publick Trust.

This Expression Nephew, Persons of a Malignant, and Disaffected Spirit, is an Ambiguous, and General Term, allow me but to Distinguish here, in order to Vindicate the Church, for Nephew, if by these you understand Persons who were Friends to Poperie and Tyrannie, and consequentlie Enemies to the Protestant Religion, and to our Presbyterian Government, being the Avouchers of that Bloodie Tyrant James the Sevenths Entereest, then there was no need for the Churches protesting against such; for the Revolution was a Protest against them with a Witness, and the Government having Qaſſeered all such, by Ejecting them.

them from places of Trust, there was nothing left for the Church to do, it was done to their hand, but if by persons of a Malignant and Disaffected Spirit, you understand all such, who though they were for our Deliverance from Tyrannie, Poperie, and Persecution, for our being Established as a Church, yet could not come over to our Presbyterian perswasion, and would have had the Church protesting against such; then indeed this Humanly speaking, had put an Effectual Stop to the Revolution it felt, for GOD in his Infinit Wisdom saw fit to bring about our Deliverance, and Establishment chiefly by this Set of Men this had been to say Gentlemen, we will have no Revolution at all, we will have Assistance neither at the hand of the Prince of Orange, nor Relief from England, because however you are willing to free us from Poperie, Tyrannie, and even from the Insupportable Yoke of Episcopacie, to Establish and Defend us in our Sacred and Civil interest; yet you are not of our Presbyterian perswasion, and if the Revolution had carried over the Church her Bellic, the Presbyterians had been sure to see themselves overthrown Intirelie, Episcopacie Established, even upon a Revolution Footing all over the Isle, the Church of Scotland saw that GOD in his Infinit Wisdom would not have our Deliverance brought about by the Presbyterians in Scotland, for though he raised up a handful both at *Pentland* and *Bothwell*, at whose Hands indeed he Accepted of a Testimonie, and Sacrifice, yet could work no Deliverance by them, and it may be least the Presbyterians in Scotland should have been lifted up, saying our own hand hath Redeemed us.

I say the Church of Scotland, at the Revolution saw all this, and for them to have protested against such had been to have protested against our Deliverers, Establishers, and Defenders, as Disaffected, which as it had been Irrational in it self, so it had Discovered our ingratitude both to GOD and Man, and yet Nephew, as I am perswaded, this Set of persons were never Reputed Disaffected, even by Assembly 49 it self, so neither were they, by thar partie of the Presbyterians, who kept up a Testimonie against Detraction, in our worst times, for I find they encouraged the publishing of the Prince of Oranges Declaration, they prayed, publickly for Success to the Enterprize, even before his Landing.

Landing in England, and in their Renewing of the Covenant at *Leffemehagow*, they Swear they should stand to the Defence of his Highness, his Persons and Authoritie, when Lawfullie Chosen, and Established, as King and Supream Magistrate over them.

I Confess Uncle, your Distinction some way Satisfies me, upon this head, I never had such a clear up taking of the Nature of the Revolution, and of the then Circumstances of the Church, and I must say that these Deliverers, Establishers, and Defenders can in no proper Sense be called persons of a Malignant Disaffected Spirit, as to us, but here is another Difficultie to me, you know Charles the Second granted an Indulgence to many Ministers of this Church, whereby they made great Defection from our Principles, and became an unhappie Handle of Ruin to our Interest, and this Church have never yet Disallowed or Disapproved of that step of Defection, what say you to this Uncle?

Nephew this is much of a pice with the former, and the same answer might serve for both, I grant indeed, that this was an unhappy Sinful State. Politick hatched to compleat the Ruine of the Presbyterian Church, and that some Ministers were then driven in to the Accepting of that, and who I doubt not had it for the matter of their after Grief, that they had been so easilie driven into the Nett, yet this was not such a step of Defection as many have Represented it to be, and these Ministers Conduct at their Accepting of it, and entering upon their Charge, Evidenceth this, let them speake for themselves, as in the appologie for and Vindication of the Oppressed Persecuted Ministers, and Professors in the Church, Page 129, some say they (who takes hold of all occasions to Reproach us) are pleased to Represent, some their acceptance of this Indulgence, as Contradictorie to and inconsistent with our former protest principles, anent Church Government, Yet any that considers what was formerly hinted to the Counsel at the Receiving of the Indulgence, and what was more larglie declared by them, to the Congregation at their first Entrie will be Sufficientlie convinced of our constant adherence to our former principles, which by acceptance is not at all changed, and that 'tis false that the Church have never Disallowed of such Defections, as in the Telling of that Indulgence, is clear from our many Fasts Days, wherof our Defection

Defections in the late times, were causes, and this amongst the rest, and though I could wish they had been more Explicit in the Enerration of these Defections on such Days of Humiliation, Yet it had been no sufficient Ground of Separation from this Church, tho this and many more Steps of Defection had been intirely Omitted.

'Tis very true Uncle, that what they said to the Council, and also to the Congregation at their Entrie to Preach to them, doth say much for them here, but Uncle, there is another thing that had greater weight with me, in order to my forsaking the Communion of this Church, you know many of your Ministers, Accepted of King James his Limited Toleration, some of them Adressed for it, against which Toleration, and the acceptance of it, Mr. James Renwick, Mr. Sheilds, and others gave in their Testimonie, and the Church have never brought these to an acknowledgement of their Sin herein, is not this a sufficient Ground of Separation?

I find Nephew, you harp much upon the Church her Omissions, and are at great pains to find Grounds of Separation here from, I easily grant all you have said as to this Toleration, but I denie your conclusion, that therefore the Church should be Separat from, 'tis true I confesse many did accept of it, and some Adressed for it, but 'tis as true that then they saw Presbitrie near to be Extinguished, and they considering what Harassing, Oppression, Persecution, and Blood shed the Nation had come through, and how little hope there was of bettering their Circumstances, in that dark and Dismal Juncture, did imbrace that, as an Occasion to Preach the Gospel, not knowing what GOD might do by it, but besides they were like the sillie Trojans, deceived by the pollicie of Simon, and therefore were perswaded to make a breach in their own Bulwark, in order to receive the Wooden Horse, for had they at first perceived the craftie design of this Toleration, they I am perswaded had never imbraced it, and notwithstanding of what ever Defection was in it, it proved a great mean of our Recoverie, GOD bringing about the quite contrarie of what King James designed by it. I grant also Nephew, that Mr. James Renwick with Mr. Alexander Sheilds, and some others, did give in their Testimonie against the Toleration, th

manner of its being given, and the Acceptance of it, and I will not denie but that as it was a sign of Fainting and inadvertance the Acceptance of it, so *Mr. Renwick* and *Mr. Shields* were in the Right in protesting against it, and I think it was a Mercy to this Church, that that step of Defection even in such a Melancholy and Dismall Juncture, was not suffered to pass without a Witness, & Testimonie against it, for you see it was a Mercie among the Apostles that there was a *Paul* to withstand a *Peter* in an Hour of Temptation, even to his Face, as to their acknowledging the Sin of Accepting of it in a Solemn way, I say if by this you understand National acknowledgements upon Fasts and Days of Humiliation, then they have acknowledged their Sin therein, if by it you understand the bringing all of them to the publick, I see not how that is Required, and how it could be practised, if they had not been convinced of the Sinfulness of it, how shall they confess, if they have been Convinced, and have not Confessed, they shew themselves no Friends to the Church's Peace, but that is not the Sin of the Church of *Scotland*, nor of these that keep Communion with them, for they are not on the Footing of the Toleration now, that being Expired with *James* his Reign, but are Recovered to their Ancient priviledges, the Church being Established upon her Ancient Foundations at the Revolution, and put in possession of all her priviledges, and yet grant that there had never been Nationall acknowledgements on Humiliation Days, of this peice of Defection this no ways Effects the present Constitution in any of its parts, nor makes the Termes of Communion unlawful, the Church of *Scotland* not having approven the Toleration, nor obliged her Members to Justifie the same.

¶ True Uucle, I find my Mind is some what eased, from what you say on this Head, for I though it was *Mr. Renwick's* Darie and his Colegue to protest against that Toleration, and that it was the Mercie of the Church of *Scotland*, as you say, that that peice of Defection was Witnessed against yet I would gladlie hope, that at the Revolution, the Church was Set on a better Footing then that of King *James* his Toleration, and these that join in Communion, join on the Restored Foundation of the Church; but Uucle, here is another thing I have that much Troubled

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Troubled me about the Church, She took not up her Ground, on the Footing of the Assemblie 49, but passing by all the steps of Advancement and Reformation, till 38 and that she went back to 1592, and according to the then Circumstances of the Church, Established her self on the preence, that this Assemblie had the Civil Sanction, which the 49 wanted, speak to that Uncle?

Grant Nephew, that they did go back at the Revolution to 1592, I wad gladlie know what peice of Reformation the Assemblie 49 attained to, that that Assemblie wanted, you are still endeavouring to blacken the Church, and you think this charge to be very weightie, yet 'tis but of a peice with the rest of your Groundless Calumnies, for suppose the Church at the Revolution had taken up her Ground as you call it, at the 49 many of you had been as Disaffected with that as with this, for the Church of Scotland then was in Treading Termes with King Charles the Second, and I find that was own'd a peice of great Detraction, that ever She Treated with him, in order to Receive him at all, see for this the Informatory Vindication Printed in the Year 87 page 5, the words are, *but it was our great Sin, first and last to meddle with Charles the second, while he gave all alongest such clear Evidences of his being an Enemy to the Cause of GOD;* here the Assemblie 47, 48, and Especiallie 49, are charged with their Tampering and meddling with Charles the Second, in order to his being our Supream Magistrat, and that while he was giving clear evidence all along of his being an Enemie to the Cause of GOD, much Supposing the Church at the Revolution, had fixt upon the 49, had been, I am perswaded one of your strongest Arguments against her now.

Neither could you have been Satisfied with the Church, fixing her self at the Revolution upon the Assemblie 38, for however, that Assemblie was called, yet in the mean time, they appoint all Presbyteries, Universities, and Burroughs, to send up their Representatives for the keeping an Assemblie at the time, and place, which shall be appointed by his Majesties Proclamation, in case his Majestie shall please to indite an Assemblie, which you find Assemblie 38, Session 16. in the Act concerning Yearlie Assemblies, a Solemn Deed of the Church of Scotland

Scotland more fullie and Expresse, owning the Magistrate Power in calling, and consequentlie in Dissolving Assemblies, then any thing the Church of Scotland ever did since the Revolution.

But again Nephew, The Assembly 1592, was a Lawful, Free Assembly, as is acknowledged by the Assembly 38: themselves, in that not only the Acts and proceedings of that Assembly, with the manner of its being Called, are not condemned by the Assembly 38, when they condemn the Six immediately preceeding pretended Assemblies; But also it is Recorded and Commanded by them, Yea, and upon the Zealous and Honest Proceedings of that Assembly, They, the Assembly 38, founded their Declaration of Episcopacies *being Abjured by this Nation, and to be turned out of this Church*; And truly, as it was their Mercy, they had the Assembly 1592, for their Precedent, so they did well, to found their Declaration against Episcopacy, upon the proceedings of that Assembly; For the Assembly 1592, Acted with as much Zeal and Honesty, They Asserted the Intrinsic Power of the Church, as Freely and Explicitly as ever any Assembly of the Church of Scotland before or after them; For in this Assembly 1592, First, they drew up an Article, that the Acts of Parliament made in 1584, against the Discipline, Libertie, and Authority of the Kirk be *annulled*, and the same Discipline whereof the Kirk hath been in practise, *precisely Ratified*, 2ly: That *Abbots, Priors, and other Prelates*, pretending the Title of the Kirk, be not suffered in time coming, and the Liberty, Discipline, and Jurisdiction of the True Kirk in her Sessions, Presbyteries, Synods, and General Assemblies, is largely Ratified, as the same was Used and Exercised in this Realm; and all the Acts contrary thereto *Abrogated*. The Kings Prerogative declared not to be prejudicial to the same Priviledges grounded upon the Word of GOD; The former Commissions to Bishops granted 1584 are Rescinded, and many other things they do relating to the Power and Priviledge of the Church, which I may not stand to mention; And now it was a great advantage to the Assembly 38, that they had this Assembly 1592, to found their proceedings in purging of the Church upon, all in the Assembly 1592, having the Civil Sanction of Lawful Authority, which they

themselves wanted; as is commonly asserted, so I think the *Church of Scotland* was in the Right of it at the Revolution, in taking hold of this Assembly 1592, as being not only Ratified and Approven by the Assembly 38 themselves, but also Ratified by Civil Authority, for their Precedent and Pattern, Declaring hereby to the World; and to King William, (an utter Stranger to our Church Affairs,) that they pled no other priviledges in our Church Constitution then what were Established not only by the Church, but also by Civil Authority, above an hundred Years ago in this Nation, upon the whole I add, that if it be, because the Assembly 1592, had the Civil Sanction, for I see no other Reason they have, and the 49 had it not, that yett partie dispise the first, and Imbrace the Letter, I most say they see no Mercie in that glorious Promise made to the Church, *in the last days Kings shall be thy Nursing Fathers,* &c.

I most say Uncle, what you have said upon this head, especiallie Relating to Assembly 1592, if you have sufficient Authority for the Truth of these Acts made by that Assembly, my Scruple is in so far, much Removed; and I think the Church of Scotland at the Revolution, was not so far out of her Dutie, as she is Represented to be on this Head.

Nephew, you may Relie on the Truth of what I have said, as to the Affairs of the Assembly 1592, for I give you them as they are contained in the Act of the Assembly 38, Declaring Episcopacies being Abjured by this National Church.

Dear Uncle, I am glad of this Discourse Especiallie, concerning the Church of Scotlands Foundation at the Revolution, but there is yet one thing on this head, that is commonly asserted by this present Church, that She hath Rejected the Acts of the Assemblies from 38 to 49, declairing them not Authentick, and having rever caused them to be Printed, is this True or not?

Truly Nephew, as for their having cast them out of their Register, or Declaired them not Authentick, for any thing I ever could find that's an Untruth, and a Slander Maliciously, and Industriouslie Spread (though, I doubt nothing of your Innocencie in this matter Nephew,) in order to make the Church of Scotland more Odious, and I am perswaded, Mr.

Mr Millian will not assert this, for by Vertue of an Act made in the Year 45, I find the Church of Scotland, could not repose him to the Exercise of his Ministerie at Balmorie, which Act you see they have observed, see amongst the Acts of that Assemblie, one Discharging the Reponing of Deposed Ministers to their former Charges; And if this be all the Argument to prove they have cast them out of their Register, and Declaired them not Authentrick, because they have never caused them to be Printed; By the same Argument they have cast off all the Acts of all the Assemblies that ever were held in the Church of Scotland, for they have never caused Print any that were made before the 38 more then after, that tho there was greater need for their being Printed; the Acts of that Twelve Years Assemblies, being almost in every Bodies Hands, Printed in a smal Octavo, while all the Acts of preceeding Assemblies are much out of Print, and scarce are any of them to be found.

I Confess Uncle, what you say hath weight with me, for if they have not only by no Act Declaired them Null, but also are observing some of them, as indeed they have observed that of the 45, and have not Printed the Acts of preceeding Assemblies, while they Neglected them, I see not why the Church is to be Blaimed on this Head. But Uncle, there is another thing that I Scrupled much at, the Covenant you know is indispensable Binding upon us, and our Children, and if it be, why was it not Renewed at the Revolution? what say you to this Neglect Uncle?

Nephew, I own the National Covenant's Obligation to be as indispensable as you do, both because the matter of the National Covenant was Antecedently to the Swearing thereof, our Dutie as being commanded by the word of GOD, & because it was Sworn not only in a National Capacitie, but also, that Generation including us, their Posteritie, but I hope though you own it to be a Dutie to Swear, and ingade our selves to Dutie; Yet it is a Dutie commanded by a positive precept, and such Precepts though they bind Sinner, yet they bind not a Sinner, we are always obliged not to break such Sacred Tyes, but we are not at all times, to be Renewing these ingadgements. Now the debate comes to this, whether the Assemblie of the National Church of Scotland, or your partie were the most competent Judges? whether the time of the Revolution was the proper Season or not, for the performance.

chance of that Dutie, the Renewing the National Covenant? But Ne-
 phew, allow me to Distinguish here, for the furdher clearing of this
 matter, for if we understand the National Covenant, in the capacitie of
 a mutual Bond, or of an Offensive and Defensive League made a-
 mongest the Subjects of this Nation, for the Strengthening of their hands
 in the Defence of the true Reformed Protestant Religion, against all
 opposers, even when the Sovereign and Court were persecuters on that
 head, in which Capacitie it was Sworn many times, in the Reigns of
 our Popish Bloodie *Maries*, which also was the Native and primitive
 design of this Oath. I say, if we conceive of it in this Capacitie, tho
 there were many fair Opportunities for the Renewing of it, by the
 Subjects in the times of our late Persecution in the Reigns of *Charles* the
 Second, and *James* the Seventh, the Circumstances of our Church then
 much Torn and persecuted, requiring the same, yet there hath never
 been Occasion for it since the Revolution, our Kings and Queens still
 according to their Coronation Ingagements, continuing to be our Pro-
 tectors and Defenders, the Renewing thereof then in this Capacitie,
 would not only be unnecessarie, but also it would justlie give Umbrage
 to the Civil Magistrate, as if we Jealoused them Enemies to the
 interest of the Gospel amongst us, even while they are supporting
 the same. Again Nephew, we may speak of it, in a National Capa-
 citie as coming to the mutuall Oath betwixt King and Subject; And
 If we take it in this Sense, then the Question will be why did not the
 King, and Subjects mutuallie Swear this Covenant at the Revolution?

Yes Uncle, Thats it indeed, for as to the first Capacitie, you take it
 in, I am perfectly of Your Opinion, I see the proper Occasion of its
 being Sworn, is in the time of persecution of the Gospel, and I assure
 you, I long not for such an Opportunity; My Question is, why was it
 not Sworn by all Ranks? And even by King *William* at his Accession
 to the Throne, as King *Charles* the Second Swore it at his Coronation?

Its true Nephew, The Church of *Scotland* made King *Charles* swear
 this Covenant at his Coronation, and I nor shall say, but they were
 in the Right of it, to Buckle the Son as well as they could, especially
 they seeing not only his Fathers Conduct, but also as was formerly his

ted, he having all along given such clear Evidences of his being Disaffected to the Cause of GOD. But it is as true, that he did swear it, because he saw he could not be Advanced to the Crown of these Kingdoms, if it was not by *Scotland*; and I am perswaded he would have Sworn any thing before he had lost his Tripple Crown; For though I will not say, he was Popish in his Principles, and could have Sworn or Dissembled any thing to gain a Point, Yet we find his Practice declaired as much, for afterwards when he was fixt in his Throne, he said, I was oblig'd to take these Oaths, but I was never resolv'd to keep them; And the poor Church of *Scotland* found no Advantage by obliging him to take the same. But at the Revolution the case altered much, King *William* and Queen *Mary* were Persons of a principle, though differing in several things from us, And as they were Honest to their Principles, and were not for Dissimulations, and Jugling in Religion, so they shewed to the World, what they were willing to do, and what they could not do, That they were willing to Establish the Church of *Scotland*, in her Doctrine, Worship, Discipline, and Government, and to defend her in her Rights & Priviledges which they swear & performed; But there were several things in the Covenant they could not Swear, being of a Different perswasion from us, tho Protestants; As for Example they could not, nor could we expect that they should Swear that Clause of the Covenant, that we Confess with our Mouths, Subscribe with our Hand; And constantlie affirm before GOD and the whole World, that this only (meaning the Presbyterian Government) is the true Christian Faith, & Religion pleasing GOD, and bringing Salvation to Man; I say they being of a Different perswasion from us, tho Protestants could not Swear this, and yet being our Lawful Soveriagns, as being not only nearest of Blood in the Protestant Line; but also raised up as Remarkable instruments of our Deliverance, and called by the People the Church of *Scotland*, could not but imbrace and own them as such, according to our Confession of Faith, founded upon plain Scriptures; And as I hinted before; I find that even that parric of the Godlie Witnessing against Defection in their Renewing of the Covenant at *Leshmahagow*, Swear to own him as their Lawful Soveriagn, when he should be Legallie chosen by the Nations as King.

Trulie

True Uncle, I see Reason from what You say, why the Church of Scotland could not oblige King William to take the Covenant, and that they could not Repell him either upon his not taking of it, the Circumstances of the Revolution being considered; but Uncle, why did not the Church at the Revolution make the Covenant the Test of Church Communion, and even for places of Power and Trust, as we see they have made the taking of the Sacrament after the Church manner a Page and Test in England.

I am much Surprised at your proposing this Question Nephew, and at your taking that *English Test* for your precedent, which is owned by all Presbyterians to be a horrid abuse of that Ordinance; an Inverting the ends thereof, and a base prostitution of the Holy Sacrament, for if the greatest Ruffians or Debauchees in England, come to the Priest, and tell him, he must give him the Sacrament, and the Minister of the same, because he is to get a Post, he must not Refuse him, be what he will, which is therefore nothing but a casting Pearls before Swine, and a giving that which is Holy unto Dogs. And such a Grievance upon all Presbyterians in England, That as our Church Addressed our Parliament, for the Removal of it in England, the Parliament of England at the Union, made it alterable, by succeeding British Parliaments, with an Eye as was then said to have it turned out of Doors at last, and as I wish Oaths were not so commonlie used, so I am perswaded this should do the Church of Scotland no Service at all, for as it would Debar all the true Well-wishers, such as are for Defending the Revolution and Constitution, but not of our persuasion in every part: And being Men of a principle, cannot meddle with it, so it would no ways shut the Door against our Enemies, having access to places of Trust, they being readie to Swallow down the most Solemn Oaths, though contrarie to their Inclination, and Profession too, rather then be kept out of places whereby they may have Bread, and be Capable to serve an Interest, as is seen from the frequent practice of many.

Uncle, I am pretty well satisfied with what you have said, as to this, but pray, what Service had the Church at the Revolution, seeing the Sovereign did not take the Covenant?

Nephew

Nephew, what was Established by the Laws of the Kingdom, I mean by the Act of Parliament, Establishing the Confession of Faith, and Setting Presbyterian Church Government, and hail other Acts of Parliament Relating thereto, in prosecution of the Declaration of the Estates of this Kingdom, meet in the Covenant contained in the Claim of Right, bearing date April 11, 1689. *All which the Sovereign Engaged to observe and Act accordingly.*

But Uncle, I find that Presbyterie is not Established, as being most agreeable to the Word of GOD, but because we were Reformed from *Poperie by Presbiterie, not by Episcopacie*, because Presbyterie was more agreeable to the Peoples Inclinations, and because Episcopacie was then, and had been a great and unsupportable grievance to this Nation? What the say you Nephew, is not this Sufficient? Episcopacie was, and had been a great & Insupportable grievance to the Nation, was not this a fair acknowledgement of its being contrarie to the Word of GOD? For had it not been a grievance on that Account, it had been no grievance at all to the Nation, all had fallen in with it, & subjected to it, by whatever form of Government they had, been reformed from poperie, I think the Act of Parliament bearing this, that it was a great and insupportable Grievance, is a condemning Episcopacie, as *Anti Scriptural*, with a witness; But beside, there is something more in the Act, for Establishing Presbyterie, then what your Partie own; It is asserted likewise in the Act of Parliament, that this is the Government most agreeable to the word of GOD, and most Conduceable to the Advancement of true Pietie, and Godliness, and Establishment of Peace and Tranquillitie within this Realm, which you see even these very Ministers owned, who gave in their Grievances to the Assemblie before they join'd the Church, see Grievances given in by *Sheilds, Linning, and Boyd*, but your Partie see not that Clause, or will not see it, because it makes not for them; how unfaillie they Represent the Church, is clear from this very head, for I find when they give what of the Claim of Right concerns the Church, they leave this intirely out, And grant, that that Clause had not been at all, the Strength of Securitie doth not ly so much in the Reasons for the Act, as is the Faithfulness of the Givers, especiallie when the

the Givers Reckons themselves both Judge and Partie; as here
 But as this Act hath been longer observed then the Covenant it self
 was, when Sworn by the Sovereign; So I am afraid Nephew, though
 I do not Jealous you, that these that Objects against this Securitie as
 insufficient, are wearie of it's being so long observed, and therefore take
 such Sinistrous ends as this, to shew how it may be Rescinded.

Trulie Uncle, I did not know that such a Clause was in the Act, I
 profess my scruple at it, arose to me, from Pamphlets and Converse, and
 if there be such a Clause, I think the Church is wronged, and that she is
 not fairlie Represented; But Uncle, I have an other Scruple, I find
 an Oath of Alledgeance and Assurance to the Sovereign, made the Terms
 of Ministerial Communion, none being admitted to be a Minister of
 this Church without they take this, and it appears to be an absolute
 Oath, which I think some thing hard.

'Tis true Nephew, the Magistrat did impose an Oath of Alledgeance
 upon the Ministers, as well as upon other Subjects of publick Trust, and
 I hope you are not of the Popish mind, that Ministers should be free from
 all Alledgeance and Obedience to the Magistrat. It was a time of con-
 test betwixt two competing Persons for the Crown, and it being made a
 Badge to Distinguish the well Affected to *King William our Deliverer
 and Defender*, and the Ministers being misrepresented by these that
 were no Friends to us as Disloyal, the Sovereign thought fit to make
 a Tryal, and they saw it their Dutie to Remove these Jealousies by fal-
 ling in with it; But again Nephew, this hath been the ordinary practise
 of Sovereigns in cases of Competition, as we find 2. Kings 11: 4. *When
 Joash and Athaliah, were disputing their Titles, Jehojeda, imposed an
 Oath of Alledgeance, upon the Civil as well as upon others;* And upon the
 back of the Reformation, in the competition betwixt *King James the
 sixth, and his Mother Marie*, Ministers were to Swear the Oath of
 Alledgeance, to the King from the Pulpit, under the pain of Deprivation,
 and yet we find not *Mr. M^cmilan* Railing on the Ministrie, at that
 time for this.

And as this was a Grievance to the Ministry, that through the
 evil surmises of some, they should have been Jealous'd, as Disloyal to
 King

King William, their Establisher and Defender, to whom they had upon all occasions shewn their good Affections and Loyalty, to the practise of Mr. M^r Millan and his Partic, is no wife like to lessen these Surmises and Jealousies of Ministers their Disaffection and Disloyalty, in order to make the imposing of an Oath of Alledgeance on them less necessary.

It can in no proper Sense Nephew, be understood as a necessary Qualification of a Minister of the Church, for we own that, that all necessary Ministerial Qualifications may be, and are where there is neither Sovereign nor Oath of Alledgeance: What is understood hereby is, that no Minister refusing this Oath, shall have a Civil Right to the Accessories and Enoluments of the Ministry, such as Suspend Gleib and Manse, and Kingdoms being the Inns for the Church to Quarter in; none can deny but Ministers refusing Dutiful Alledgeance to lawful Sovereigns, they may deprive them of Legal Maintenance, otherwise allowed them by the Civil Magistrat, and yet be Ministers still, having all qualifications fitting them for their Work.

As to what you say, that this is an absolute Oath, is a gross Mistake, that it either is or can be one, its but a Reciprocal Engagement, and binds only Hypothetically, it still suppoth, the Sovereigns Oath, being kept to us; which being broken, ours falls by course, according to the Sense of all; But the Abettors of Tyranny, and Passive Obedience Men, whereof I hope your Partic are none, the Oath imports no more but this; the Lawful Sovereigns Swearing, to Support and Defend us, in our Civil and Sacred Rights and Priviledges; We Reciprocally Promise, as we acknowledge him to be our Lawful Sovereign, to Defend his Person and Government, while he performs his Engagements to us; and therefore if there be no Clause in the Oath, contrar to our known Principles, I think it may safely & easily be taken, and I wonder that any that are of the Scots National Covenant Principles, should scruple this, we having the same mutual Oath in that Covenant?

And I think it very strange Nephew, That what are the *Jacobite* Scruples should be found so frequently to be yours? Though I hope your Inclinations and theirs are Diametrically opposit.

Truly

Truly Uncle, I must say, as what you have said with Respect to this Oath, gives me no small Satisfaction on this head, so I assure you, I have no warm side to *Jacobitism*; And I believe; I may say so of all our partie, who are of my Acquaintance, yea we are so far from that, that we defending the purest *Presbyterian* Principles and are continuing to fill up the *Antiprelatich, Antierastian* Testimonie, for Mr. *M'millan* has taken up the Standard, where worthie Mr. *James Renwick* laid it down at his Death, and is Treading his very Foot-steps.

Dear Nephew, I must say, I have been very thoughtful, and pensive, when I considered how that the principles of these Renowned Worthies; and Glorious Martyrs, *Guthrie, Cameron, Gargill, and Renwick*, are so abused, in being brought to Cleak and Palliat the Extravagancies of Mr. *M'millan* and his Partie, for I assure you however this may go down with the more Ignorant upstart Generation, yet 'tis very Offensive and Grieving to the more Judicious, who are seen in our National Debats, being acquaint with the late Contraversie of this Land, and I cannot content my self, without doing the Memorie of Worthie Mr. *James Renwick* that Justice, as to shew you how widdie, Mr. *M'millan* and his Partie, differ from Mr. *James Renwick*, and from all the Worthies that went before him, and this was one great Reason why I longed so much for the opportunitie of Conversing with you.

I intreate you Uncle, that you would let me hear you upon this, for I assure you, I am willing to be informed in this point, and if I, or the partie whom I have joined, be in a mistake it should be discovered to me?

I will then Nephew be very plain with you, in shewing you where in they Differ, and I will be as short as possible,

First, Mr. *Renwick* with his Collegues and Followers, disowned King *James* his Legal Title to the Crown, because he was an avowed Enemy to, and overturner of the Religion Established by Law, who intended and endeavoured to bring in, an Hereticall false, Blasphemous and Idolatrous Religion in Room thereof; see his Testimonie against the Toleration, page 13. Col. 1d.

Mr. *M'millan* again, disowned King *William* and Queen *Ann*s Legal Title, who are Protestants and Protestant supporters, not Destroy-

ers, Defenders not Overturners, of the Protestant Religion, and Presbyterian Government of this Church, Suppressors not Encouragers of these that would bring in this Idolatrous, false and Blasphemous Popish Religion among us.

2ly. Mr. Renwick denied the Lawfulness of paying Cess to King James, because the Narrative of the Act itself bears, that it was to be employed, in Suppressing and bearing down the Gospel, which was Dispersed plainlie, and purely in the Field Meetings.

But, Mr. M^r Millan, Denies the Lawfulness of paying of Cess, and other Branches of the Crown Kevenews, notwithstanding that 'tis employed, in Supporting and Defending our Sacred and Civil Rights at Home, &c in Resisting the unbounded Avarice and Lust, of that Bloody Tyrant of France, who as he hath made Havock of a Famous Protestant Church at Home, is studying to bring all the Protestant Churches, especialie these of Brittain and Ireland, under Romish Superstition and French Tyrannie, as is clear from his daylie practice, and this Mr. M^r Millan denys, under the pretence, that there are others Resisting the same unbridled Ambition of France, who are of Religions and persuasions Differing from ours.

3ly. Mr. Renwick with his Brethren, cheerfully Subscribed, that Article of our Confession of Faith, Chap. 23 Sect. 4, That Infidelitie or Difference in Religion, doth not make void the Magistrats Just and Legal Authoritie, nor free the People from their due Obedience to him, and granted freely *Dominium non fundari in Gratia*, but owned which is acknowledged by all Orthodox Divines, that Tyrannie is neither owned nor privileged by that Article, which you'll find in the forcited Testimonie against the Toleration, page 18. col 1. 2.

Mr. M^r Millan, and his partie on the other hand, declair that they can admit of no King, that differs from them in the least, building upon that Scripture, or rather upon their own Stretched Gloss thereon; Deut. 17, 15. *One from amongst thy Brethren thou shalt set over thee, thou mayest not set a Stronger over thee, which is not thy Brother*, and from this inferring, that because Israel, the only Nation in the World, who worshipped the true God, might not take a Heathen, a Worshiper of Idols,

and Dunc Gods, for all Strangers were such, and make him their King: Therefore we *Presbyterians* might not own One as our Sovereign, except he be not only our Brother, as Worshipper of the same GOD, not only our Brother believing in the same Redeemer, not only our Brother a *Protestant*, Opposing with Us the same Blasphemous *Papish Religion*; But also except he be our Brother as Agreeing with us in every point; wherein *Presbyterie* and *Espiscopacie* differ, though he be our Brother in Consanguinity and Sympthie, willing to Defend, Support, and Cherish us, even in these things he differs in from us, now how this Narrow point of yours, Agrees with that Article of the Confession of Faith, and Mr. *James Renwick's* Judgement, I leave to be Judged by the Impartial.

4ly. Mr. *Renwick* with his Collegues and Followers, gave in a Testimonie against a *Popish Tyrants* Arbitrarie illegal, impious way of giving a Toleration to all, by Vertue of his Supremacie, deceitfully making way thereby for Poperie and against these that Accepted of it, with Restrictions and Limitations.

But Mr. M^r *Millan* with his partie, hath given in their Testimonie upon the matter, against a *Protestant Prince*, our Rightful Sovereign Suppotting us, according to a Corronation Oath, and against a *National Church* Legallie fixed, upon her Ancient Foundation, and Exercising that Power she hath from *Christ*, under the shadow of Lawful Authoritie, being in no way Restrained in any thing within her Sphere.

5ly. Mr. *James Renwick* with his Brethren and Followers, did own that if the Magistrat, would give and grant, a Simple Permission and Libertie, to the Ministers of the Church, to Exercise all the parts of their Office, without any Ineroachments on any kind of Power, Seated in Church Judicatories, and having no Sinful Tendencie, they would take it at his hand, and improve it, tho the Magistrat did not positively Establish them in their full Rights and Liberties, and this they asserted even when a *Popish* Sovereign was on the Throne, see Protestation formentioned, page 16, col 1.

But, Mr. M^r *Millan* with his People, will not accept of a Legal Establishment of *Presbyterian Government*, no not at the hands of a
pro-

Protestant Prince, willing to Defend and Support us, in the full and free Exercise of all within our Sphere, as a Presbyterian Church, which is clear from his Disowning Church and State.

Sixthly, Mr. *James Renwick's* Collegues, Followers and People, who were of the same Judgement with himself, in their renewing the National Covenant at *Leishebagow* March 3. 1689, as they had formerly prayed for Success to the Prince of *Orange's* Interprize, so they swore they should stand to the Defence of his Highness his Person, and Authority, when Lawfully chosen, and established as King over them.

But, Mr. *M'millan*, Tho he with his followers pretend to be the only Advocates for the National Covenant, yet Disowned both him and our present Sovereign, when not only lawfully called by the People, but also when having established our Church in her Doctrine, Worship, Discipline and Government, were and are actually supporting and Defending the same, and consequently what he doth with this Article of the Covenant, (*We Promise and Swear, that we shall to the utmost of our Power with our Means and Lives stand to the Defence of our Dread Sovereign the King's Majesty, his Person, and Authority, in the Defence and Preservation of the foresaid true Religion, Liberties and Laws of the Kingdom*) I say what he doth with this Article of the Covenant, when he with his People swear it, I cannot tell, for if he swear it, it must be with a Mental Reservation. if he put it out, its no more the National, but a *M'millanean* Covenant.

Seventhly, Mr. *James Renwick* with some others, were Uniform in their Life being of a Peice, who because of the broken, scattered, and declining state of the Church, that he might keep clean Garments, went abroad to the Study of Divinity, and being admitted to Ordination there. fairly Protested against all things in that Church, that were not agreeable to Presbyterian Principles.

But, Mr. *M'millan* was Licentiat, and ordained by the present Church, and without any protest against any thing in the Church, did come into Communion with her, and so was partaker of all that he now calls Defections, in this Church, if it was not (as is commonly reported) that in time of his Ordination, when the Minister Ordain-

ing

ordinaining, came to the Question, do you Sir, promise to submit your self to your Bretheren in the LORD, he presentlie fell down to the Ground (as if Smitten with some Extraordinaie fit of Bodily Trouble) saying, I am not able to answer one word more, thereby Dissembling with both GOD and Man.

8ly. *Mr. James Renwick* was sent Abroad, by a Body of People kept together in a broken and Declining State of the Church, and by them Encouraged in his Studie of Divinitie, and when an Ordained Minister, was called by them, to Exercise his Ministrie, among them, having his Commission no ways weakned, either by his Breach of Solemn Promise, and Engadgement, nor by his own Disorderlie practice, far less by a Sentence of Deposition by the same Church, from whom he Received Ordination, and Admission to Preach the Gospel.

But *Mr. M^c Millan*, as he was Licentiat and ordained Minister by the Church, hath not only broken his Ordination Ingagements, which justlie brings a Task upon his integritie as a Christian, But also was Deposed by that part of the Church, that set him a part, & licensed him out to Preach the Gospel, which Sentence was so just, that it was Ratified and approved by the Supream Court, the National Assemblie of the Church of Scotland, a great part of the Members thereof having no particular acquaintance with the Presbyterie, more then Personal knowledge of *Mr. M^c millan*, and so being unprejudged at any partie, must either be Supposed to have Judged impartialie according to their knowledge, or as unconscientious as these that Slander them upon that head.

9ly. *Mr. Renwick, with Cargil, and Cameron*, did faithfullie continue in their contendings, against our late Tyrants Supreamacie, Arbitrarie Government, and persecution without Tampering with him in the least, or conceding any thing, continuing to contend for the Kingly Prorogative of Christ, and that by resisting even unto Blood.

Whereas *Mr. M^c millan* hath been most unstable in every point, adapting many of his new principles, (upon his being Deposed,) in order to be supported by a handful of poor People, whose zeal not being according to knowledge, like a Blind Horse with much Mettal, hath driven them

into many Extravagancies, for as he at one time acknowledged his Sin in not Submitting to the Sentence of the Church, so at another time professeth his Sorrow for this acknowledgement, again as he promises in the strength of Grace to walk more orderlie; So anone, he makes a publick acknowledgement, of his Sin in so promising, which not to say, that it shews little Conscience, discovers very little of a Man, far less of that Steadiness Required in a Minister of the Gospel.

Now in these Nephew, and many other things that I may not stand to mention, Mr. M'millan differs from Mr. Renwick, and consequently from all the Worthies, whose Footsteps Mr. Renwick Treads, and yet he with his followers, go on as the only Standard Bearers in the Church of Scotland, and the only Presbyterian Partie in this Land, in the meantime, making no Difference betwixt our late times of Tyrannie and Bloodie Persecution, and our days of lawful, Clement, and peaceful Government, making no Difference betwixt the days of Iniquities, of all Sorts being Established by Law, and these days wherein all of us are protected in our Lives, Civil and Religious Liberties and priviledges, making no Difference betwixt the Days wherein our Ministers being Banished and persecuted, our Churches were Cramped with a handful of Underling time serving Prelat pleasing Curats, and these days wherein our Churches are planted under a Legal presbyterian Establishment, by a Set of Men Orderly called by the people, preaching Doctrine in puritie, and conflicting with the encreasing prophanitie of the Age.

Trulie Uncle, you promised to be plain, and I find it so, I am indeed surpris'd with your Discourse upon this head, and as I shall object nothing against what you have here said, I being not well seen in these things, and much of these being new to me, so I will in time coming be at more pains to inform my self about all this, by Discourfing with others, for I find by this the Advantage of Converse.

Yet Uncle, I think had Mr. James Renwick been alive, he would have been of Mr. M'millans principles, and would not have joined this Church.

Trulie Nephew, I am quite of another mind, for as he would not have joined Mr. M'millan, as is clear from these many Substantiall differences

rences between them; so I am perfectly of the opinion, that he had joined this Church, and been a Man of great Esteem both with Church and State, at this Day.

What Reasons Uncle can you give, that he would have joined this Church? I conclude this Nephew, first from the practise of his Colleagues and Brethren, who were of the same Sentiment and Judgement with himself, such as Mr. *Thomas Linning*, Mr. *Sheilds*, and Mr. *Beid*, who seeing the Church of *Scotland* established upon her Ancient foundation, upon their Representing their Grievances, and being allowed to enter their Protest for their own Exoneration against the Defections of Ministers in the late times, lest they should otherwise been supposed to have conspired with, and Homologate the same, did fairly and freely join the Church of *Scotland*, finding that this being once allowed them, they could not having no sufficient ground of Separation, stand any longer out, fearing least instead of keeping up a Testimony against Defections, they should Broach a Schilm in the Church of *Scotland*, and thereby bring the whole Honest and Necessary Testimony of the Church handed down to them, through the blood of so many Worthies into Suspicion in the Eye of the World, which course I am perswaded he would likewise have taken. Again I conclude, that he would have own'd King *William* and Queen *Ann*, from his Subscribing the 4 Article of the 23 Chap. of our Confession, and from the Reason he gave for his Disowning King *James*, which was because that he destroyed the Established Religion, and endeavoured by virtue of Absolute Supremacy, to bring in an Idolatrous Blasphemous Worship and Religion into the Nation, which was also the Reason of the whole Kingdoms casting him off at the Revolution, and is owned by all to be a sufficient ground, except a few *Jacobitish Sackevrellians*, who pretend to the Doctrine of Passive Obedience, had their Writings and Pamphlets condemned by Authority last year, to the Flames upon this very account.

But besides I gather this from his forementioned Confession, viz. That a meer Liberty without Restriction upon the Exercise of the Ministry may be accepted of at the hands of the Magistrates, even where they

they are not positively established by Law, now if he would have fallen in with the less and imbrac'd it, I am perswaded he would have received the greater the Legal Establishment with thankfulness.

Truly Uncle, I will not say what Mr. *James Renwick* might have done with respect to the Communion of the Church, but I must say for Mr. *M'millan* and his partie, that it's not only because the Sovereign is not Presbyterian that we reject her, but also because she is the head of the Malignants.

Pray Nephew, what do you understand by this Expression, the head of the Malignants if you understand the Relation that the Supream Magistrat stands in to the Church of England, then he that was our King in Scotland, hath still been the head of the Malignants, since the Union of the two Crowns, in the Reign of *James the 6th*, and therefore if upon this Score you Reject the Sovereign, you cast off all the Kings that have Reigned since Presbyterian was Established by Law, in this National Church.

Uncle, we Reject the Sovereign as being head of the Malignants, in the Sense that our Worthies took it in, which you may find in the *Informativ Vindication* Printed in the Year 87, page 52, *There it is said we refuse to own him as in a Malignant Relation to us, and declair against him as head of the Malignants, which we also do now.*

I intreat you Nephew, if you Quot the Doctrine in that place, will you give their Reasons for it also? Their Reason why they call him the head of the Malignants, and Reject him as such, is not because of his Relation to the Church of England, but because of their Reasons in their Declaration, and cheifly for this (to give it in their own Words) in the Complex, which comprehends, that he had inverted all the ends of Government, and Everted and perverted, Religion, Laws, and Liberties, which he was obliged to maintain, both by his Office and Trust; and by the Superadded Tye and Obligation of Sacred and Solemn Oaths, and Covenant, by breaking of which he had Ruined and Razed the very Foundation upon which both his Right to Govern, and the Peoples Alledgance were founded; And to speak plainly Nephew, this is King *Charles* whom they Reject, for his breaking all his Solemn and Sacred

Sacred Oaths and Covenants, and his Mounting himself upon the head of a Malignant Bloody Army, for the persecuting of these whom he promised to Defend, and in this Sense the head of the Malignants is to be Rejected as such indeed; but I hope neither K: William, or Queen Ann, could ever be called the head of the Malignants in this Sense.

21. Really Uncle; I will not say, but this way may have been their Sense of the head of Malignants; which if it be, I do acknowledge it cannot be applyed to William and Ann, they never having broken their Engagements to this Land, far less became Persecuters of the Presbyterians. But we have been long enough upon these heads; If you please, I will give you another Ground of my withdrawing, which is also a Scruple that Mr. M'millan and his partie have, why they cannot own this Church, your Church was Sinfullie silent in the matter of the unhallowed Union, they should have protested and Remonstrated against it, they should have set the Trumpet to their Mouth, and sounded the Alarm, so that the Nation might have risen and stopped it.

Truly Nephew, it is an easier thing to tell what the Church should have done, and to upbraid her for not doing of it, more easie I confesse then to manage Affairs in such a Crisis; And yet as that was a very Critical dark Juncture, so they that knew the Church's conduct best then, will be most readie to Defend her in the same, I had the advantage of being Witness to all the Transactions of the Church in her Commission the whole time of the Union Parliament, though I had not the Honour of being a Member thereof, for you know Nephew, I was at Edinburgh all that time, and because I knew that the Commission diligence then is little known in the Country, and this gives ground both of misrepresenting & reproaching her as Negligent; therefore for your satisfaction, I will give you a short, but impartial hint of the part she then acted; and leave your self to Judge of it. But I must by the way tell you Nephew, that this is not one of the grounds of Mr. M'millan's seperation, tho he lays hold on this as on very thing that looks popular, in order to loose the Affections of People from their own Ministers, and to Engage them to him; for Mr. M'millan was as well before as after the Union. Again I'll tell you Nephew, the greatest Enemies the Church of Scotland had, I mean

mean the most Bigotted Jacobites and Episcopalians in this Land, were all Desirous that the Church should then have protested against the Union, and Sounded an Alarm, in order to have raised a Nationall Mob, against the Parliament, as any of your Partie were.

Dear Uncle, how could that be, what were their Reasons for this?

Their Reasons were plain Nephew, Viz. That by the Ministers Protesting, Remonstrating, and Sounding this Alarm against the Union, the Nation might be raised in a Rable, and either the Union stopp thereby, that they might get in a Popish Pretender, knowing that he was to be Excluded by the Union, or suppose the Union should carrie, notwithstanding of the Church Opposition, in that case, Presbyterie might have been turned out, and they Establisht in their Room, so that these Enemies had two strings in their Bow in this, and the Church had a dangerous Course to steer, between Scylla and Charybdis.

But again, I'll add this Nephew, in the general, that the Church (how silent so ever your Party thought She then was) did so much on the matter, in Order to Resist the Union, that not only many Members of Parliament said, though they had cast out Fourteen Bishops, yet they had many more now, for every Minister in the Commission playes the Bishop, in meddling with matters meerly Civil, But also their best Friends, who were not only Members of Parliament, but also of the Commission, (some of whom had suffered more for our Covenganted Work of Reformation in their Persons, Families, Estates, or Relations, than any of your Party ever did,) protested against the Commission, for their going beyond their own Sphere, as they then thought; These being premised, I give you a short hint at the Commissions conduct.

The Parliament being met, the Commission sat down likewise, and they being certainly informed by their best Friends, that the Union would carry over all endeavours to the contrary, found themselves obliged from the Trust Reposd in them, to draw up an Overture to be turned into an Act of Parliament, and ingrossed in the body of the Articles, for the security of the Presbyterian Government, in case the Union should carry. Now suppose, that the Church in
place

place of this Overture had protested against the Union, and so dismissed themselves, would not the whole Presbyterians in Scotland, and Mr. Millans partie especialle, have had Ground to Exclaim against the Commission, for their Imprudence and Rashness (not to say unfaithfullness) in such a Critical Juncture, when they had seen the Church having got no Fundamental Article for her Security, turned out by the British Parliament; And Episcopacy Established all over the Nation in their Room.

Its very probable, that in this case, there would have been Reflections, indeed Uncle, for their losing such a fair Opportunity, and from what you have already told me, I see the Commission then stood in need of the Wisdom of the Serpent, mixed with the innocencie of the Dove, But pray Uncle go on.

Then, Nephew, the Commission being more fully convened afterward, and seeing the Union going on over the Belly of all Opposition, having also got a clearer View of the same, as to its Nature, by converse with Members of Parliament, and Others seen in State Affairs, did fix upon several things, which in View thereof, they saw would be Grievances to the Church and Nation; And being Resolved to have them laid before our own Parliament, while it was in a separate State, and in a condidion to Redress them, at least by not concluding that Union, till England consented they should be Redressed; They had for several Days together a continued Struggle with the Noblemen and Gentlemen, their Friends, who were Members of the Commission, before they could get any of them Voted into an Address; nor that these Worthie Persons were unwilling to have these Grievances Removed, but knowing the Humour of the Parliament, and their forwardness to have the Union carried, and withal foreseeing that the Parliament would not, and could not, Rectifie some of these, were afraid that the Commission by asking more then would be granted, might come to lose what Security might otherwise be got to the Church.

At last, after many close conflicts with these Honourable Persons they got some of these grievances Voted into an Address, and being Resolved to have the rest in, notwithstanding of their Vigorous Opposition.

tion, they insisted for several Sederunts, And that many times till late at Night, pressing the Representing of the rest also, till at last, these Honourable Persons, seeing that the Ministers would drive it to a Vot, and fearing they should carrie the same, being unwilling to see the Ministrie destroy the Securitie of the Church (as they called it) by their Rashness, turned all their back upon the Commission, and left them, thinking hereby to Discontage the Ministrie from these Istedie Resolutions.

But behold, their Zeal and Courage was the rather encreased hereby, for having sent some of their number to invite these Honourable Members to the Commission, against the Afternoon Sederunts the next Day, the Ministers met in the Forenoon, as it were in a Committee of the whole House, where coming to know one anothers Minds, by a free communing, they resolved as one Man to have it driven to a Vot in the Afternoon; And accordingly when the Ruling Elders came in, the Affair was again Returned, and after a long and warm Conflict, it was brought to the Vot; *Add the rest of the particulars to the Address, or not?* and the Ministers got it carried, by a great pluralitie; Whereupon the Noblemen, seeing that this was carried, notwithstanding of their Vigorous Resistance, taking Instruments in the Clerks hands, and protesting against the Address, turned their back and left the Commission, and the next Day the Commission laid this Address before the Parliament.

And truly Nephew, None but these that saw this, as I did, can conceive what Awe and Fear this mighty Struggle struck upon the Spirits of all Friends, that beheld it, for while the Best Friends of the Church in the Nation were withstanding the Ministers, Declairing that by their Rashness they would overthrow the Interest. All the Prelatick *Jacobite* Enemies, both without Doors and within, were looking on with Joy, confidently expecting that the Ministers so obstinate Efforts, to have all these things laid before the Parliament, many whereof these Spectators knew, the Parliament could not and would not grant, would make way for their own Establishment in Scotland, and Presbyteries being turned out of Doors.

I never heard indeed Uncle, to much of the part the Church Acted, at that time, and as I knew not that ever the Ministers met with so much Opposition in their Work, so I never heard of this Address, nor of their forwardness in having it carried, far less did I ever imagine, that Juncture was so Critical as to the Church. But pray Uncle, do you Remember what these particulars were, which the Ministers were so forward to have laid before the Parliament, and in which they met with so much Opposition, at the hands of their Friends?

I may not stand to give you them at length Nephew, but the Sum of them was this, First, That in case the Union should carry, our Parliament should require of the English, That their Sacramental Test should not be put to the Dissenters in South Britain, but that all as well Presbyterians as Episcopal, in the two Kingdoms, might be admitted to Places of Trust. 2ly. That it should be made a Clause in this National Contract, That no Oath contrair to our known Principles, should be put to any in Scotland, in all time coming. 3ly. That it should be Enacted, that the Sovereign of Great Britain, at his or her Admission to the Throne, should be Engaged by Oath to maintain the Doctrine, Worship, Discipline, and Government of this Church, and the Rights and Privildges thereof, as by Law Established. 4ly. That there might be a Commission for Plantations of Kirks, and Valuation of Teynds, and a Judicatorie in Scotland, for Redressing of Grievances, with which also the Church might Correspond in Fests and Thanksgivings, in Lieu of the Privie Council. 5ly. That the Qualifications of the English Oath of Abjuration, inconsistent with our Principles, might be Removed, 6ly. They Represent that it was contrair to our known principles, to acknowledge Church Mens having Civil Places, and a Vote in Parliament.

This is indeed, all new to me Uncle, and upon the hearing of it I dare not but say, that in my Judgement, the Commission did much in order to their own Exhonoratation, in a Judicative Capacitie, especialie considering the Juncture wherein these things were Acted, and had the Ministers in Preaching through the Nation, appeared as Zealous against the Union, it might be the contrair had risen, and the Union been Effectually stoped.

K

Nephew

Nephew, as to the Ministers in the Countrey, I doubt not but every one of them follow'd their Light herein, and what Effect their crying out against the Union could have had, thereby raising the Rabble, when all the Jacobites in the Nation, would glaidlie have had the Ministers sounding this Alarm, that they might rise under the Name of Presbyterians, and so make way for a Popish Pretender, as is clear from the instance of the Glasgow Rabble, who being encouraged by an inconsiderate Expression as it was then called, though otherwise, of a very prudent Minister, did rise and insult the Town, Magistrates, Guard, and altogether in such a manner, that they were obliged to call for the Assistance of the standing Forces, for their Defence, from the Rage of their own Mob, which after all, was found to be intirelie Jacobit at the Bottom.

Trulie, this instance shewes the danger of that time, and lets us see that the Ministers had ground to be Cautious; But yet Uncle, was not this Union a breach of the Solemn League, wherein we promised and Swear? First, to enleavour in our Places, and Callings, the preservation of the Rights, and priviledges of Parliament, and the Liberties of the Kingdom. 2ly. The Preservation of the reformed Religion in the Church of Scotland. 3ly. The Reformation of Religion, in the Church of England and Ireland.

'Tis true Nephew, all these things were Sworn, I own all these to be indispensably binding upon us, and our Children, and was as much against the Union as any Man, before it was made, and especiallie fearing it should interfere with that Sacred Tye, yet Uncle, there is very much to be said for the Church of Scotland on these points; For as to the first, The Preservation of the Rights of Parliament, I will not say in what Sense our Fore-Fathers understood it, whither in a Separate State, or in conjunction with the Parliament of England, making up one British Parliament: Yet I never think, that they intending not only to Live under one King, but also to bring the Church into the nearest conformitie, that they might leave as Brethren, Designed by this Oath, that they should keep the Parliament Separat, but only to preserve their Rights and Priviledges; and though I do not understand these State Affairs, Yet our States Men, and Lawyers say, these are as well Secured now, as before they were

Unite,

United, as a Merchants Right is well Secured, when he is incorporate
 in a Company of Merchants, as when in a Separat and Single Capacitie,
 they attjoying the same immunities, and Priviledges. As to the 2d.
 That we promised to endeavour in our severall places, and Callings, the
 preservation of the Reformed Religion in the Church of Scotland; I think
 that as the Church endeavoured to her out most the preservation of the
 same, and both yet as good Legal Securitie, Humanly Speaking, as can be
 had, so she is not chargeable with the Breach of this Article either; But
 indeed Nephew; as to the 3d. That we promised to endeavour in our
 severall places and Callings, the Reformation of the Church of England
 and Ireland, here lyas the greatest Difficultie, Yet let us consider, that
 we were but to endeavour this in our severall places and Callings, we were
 neither to force them to it by Fire and Sword, with the Popish, nor were
 we to go beyond our places, and Spheres, to do this; we were to have a
 Call to it from England, before we did it. Now though England called
 us to assist them, about the Year 44 and 45, in advancing their Re-
 formation, yet thereafter they run back Voluntarilie to their Wallowing,
 and England as England, Refused to Reform themselves, or admit of
 our Friendlie endeavours; And therefore we were freed, and are still
 free, because they not only do not call for our Assistance, but also Refuse
 to be Reformed. If we be grieved for their Obstinacie, and shall be
 found still to incline they should be Reformed and readie to fall in with
 their call for their Assistance, when GOD shal open their Eyes, as
 I hope Scotland shall still be, I think we are fairlie Exhonoured.

This I grant Uncle, had we only given over endeavouring when they
 Resisted, we had not been Chargeable with Breach of Covenant here,
 but our consenting that they should be unalterable Established by the
 Union, we put the Power of Assisting out of our hand, this is that which
 sticks with me.

Its true, Nephew, This was consented too, But pray, who were
 they that did so? Was it not these that Voted for the Union in Par-
 liament? I hope, as the Church cannot be charged for not going
 without her own Sphere, in opposing their consent, so She will be ow-
 ned to have done all She could, keeping within her Station to oppose

this

this; When it shall be remembered, that the Moderation of the Commission, having heard, that the Parliament was to consent to this the next day in the forenoon, sent the same night, even when it was late, to warn all the Members of the Commission, many whereof being a Bed, to come the next Morning at seven of the clock, to a Meeting of the Commission called for that very end; and when accordingly convened, the One half being sent to wait upon the Members of Parliament, while in their Chambers; The other Half drew up an Address upon this very Head, to be laid before the Parliament at Ten, and the Commission being all fully met at Nine, the Address was Read and Approven, and at Ten was accordingly laid before the Parliament, which, though it was rejected, by them, was not the Commissions fault?

I Confess this is something new to me Uncle, I never heard of the Commissions Vigilance in opposing this, being consented too in Parliament, much less of their having formerlie Addressed them on this head, I intreat, do you Remember any thing of the contents of that Address?

I cannot stand to give you it all Nephew, but you may see it at large in the Church Records, and in *Defoes* Historie of the Union, yet I Remember this perfectlie well, in it the Commission saith, *We do therefore beseech your Grace and Lordships, that there be no such Stipulation, or consent for the Establishment of that Hierarchie, and Ceremonies as you would not involve your selves; and this Nation in guilt; and as you consult the Peace and Quiet of this Nation, both in Church and State.*

I must say Uncle, I am well Satisfied from this account you give, with the Church her Diligence, in that important and Critical Affair. But alace Uncle, for all this *England* is laid under an absolute Necessitie of lying under that unsupportable Yoak of the Hierarchie and Ceremonies, and its impossible for them ever to be Reformed.

Grant, Nephew, it were so, *England* hath not the Church of *Scotland* to blame for this; and yet I am not for saying its absolutely impossible, they may come, in the Mercy of GOD, to be Reformed, and *Scotland* may be as instrumental therein, as ever.

Dear

now Dear Uncle, how may that be?

Nephew, GOD who is wonderful in Council, and Exceeding in Counsel, hath innumerable ways of bringing about His own Work, in His own time, and than above what we can conceive off. He but suppose one, the time may come when GOD may open the Eyes of all England, both of Sovereign and People, and make the Ceremonies and Hierarchie a heavy Burden, on their Consciences, which may bring the Sovereign Court and People, willingly to call a new Parliament, for this very end, that these Grievances may be Removed, and the Nation may be Reformed, and in this Case, it having become a matter of Conscience to the Nation, I do not see, that any Oath, or Fundamental Article made by either King or Parliament in this, their State of Blindness, will be found to be indispensible, and indissoluble, because then they will see with other Eyes then now; and as I think the Church of Scotland may very saffie pray for this National Visitation in Mercie, to their younger Sister, that she may be spoken for, so I think the Church of Scotland will be as able to help them then, having but one Parliament in the Isle, and as willing I hope, to renew the Solemn League, for their mutual Advancement in Religion as ever, and all this without the Breach of Union, betwixt the Nations; And truly Nephew, till such a time as that, or the like come, I do not see, what great hand the Church of Scotland could have in an Universall Reformation of England, keeping in their own places and Callings, suppose there had been no Union at all.

I will not say Uncle, but that might do it, I must say my mind is much off from these things you give; And especially, from this case you suppose, yet there is another thing which gave me a Disgust at the Church, they tell me that the Church, did not warn the Court saffie, about the unlawfulness of Oaths being imposed on us contrarie to our principles; And you know these have been very insinuating to the People of the Land, and Debauching to the Consciences of many.

Really, Nephew, These that tell you so, as they are Slanderers of the Church, for they are no Friends to Truth it self, what ever they may pretend; And I think such Persons should be afraid, that in stead

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of Exposing the Church, her Conduct in this, being so well known,
they should come hereby to Expose themselves.

Pray you Uncle, wherein is the Church wronged, What hath she
done in this for the Church, and Peoples Safety in this Land?

Dear Nephew, I think she hath not faillie Exoner'd her self on
this head, by plying the Court, but also hath had so good Success in it,
that every one of us have reason to Bless GOD, for his good hand
upon her in this very thing.

For as to their waiving the Court of it, they very fullie and faillie
laid it before the Scots Parliament at the Union, over the Bellie of
much opposition, as I hinted before in the very second Article of their
Second Address, and their endeavour was so Successful, that they got a
very full Securitie against all such Oaths, imbodied in the Fundament-
all Article, ingrossed in the Articles of Union, for the Securitie of the
Church of Scotland.

Pray Uncle, do you Remember the Clause in the Act of Securitie,
Relative to Oaths?

Yes Nephew, I do, the words are, *And further, Her Majestie with
Advice foresaid, Expresslie Declairs, and Statutes, that none of the Sub-
jects of this Kingdom, viz; Of Scotland, shall be lyable to, but all and every
one of them for ever, free of any Oath, Test, or Subscription within
this Kingdom, contrarie to, or inconsistent with the foresaid true Pro-
testant Religion, and Presbyterian Church Government, Worship, and
Discipline, as above Established, and that the same within the bounds
of this Church and Kingdom, shall never be imposed upon, nor Required
of them in any Sort.*

I cannot say Uncle, but I think upon the hearing of this, that the
Clause is very full, and that the Church hath been wronged on this head,
though I think its rather from Ignorance, of matter of Fact, than Ma-
lice, for as for my own part, I never heard of this Securitie, against Oaths
before; But what say you then of the Oath of Abjuration? there is a
Clause in it, *That the Successor shall be Protestant, and of the Communi-
on of the Church of England*, which latter Qualification is contrarie to
our known priinciples, they say the Ministers have got themselves
freed

freed from it, but what have they done for the sake of their People herein?

Nephew, That Oath was calculated for *England* before the Union, and as the Church law that Clause to be contrair to our known Principles; so, for as Unfaithful your Partie are pleased to call them, they very fairly Represented this particular to our Parliament, in the fifth Article of their second Address, Besides the torementioned Article against Unlawful Oaths, in the General; Though I confess they met with more unkindly acceptation herein, then might have been expected, at the Hand of a *Scots* Parliament; And the strongest Reason for their Rejecting this part of the Address, that ever I heard was, it was an *English* Oath, and therefore might not be touched.

The Church finding that our own Parliament had not courage to grant them their Request herein, by making it a Clause in the Articles of Union, that this Qualification of the Communion of the Church of *England*, differ from us, should be Removed, the Oath being put to *North-Britain*, did not rest here, but when they sent up some of their own Number to wait upon Her Majestie, they gave them instructions to lay this as one of our Grievances before Her, in order to have it Redressed, though I never heard what Return they had.

I confess, Nephew, that I think the imposing this Oath, with this Qualification of the Sovereign is a great grievance to *Scotland*, for that he should be Protestant in the General, is enough betwixt two Protestant Nations, Differing in many things; And if they will condescend to particulars, I see no Reason why the *Scots* Nation should Swear, *he shall be of the Communion of the Church of England, more then the English should Swear he shall be of the Communion of the Church of Scotland*; And I am perswaded the casting out that Qualification is so Just, that had our Parliament had the Courage to Require this of the *English*, it had been as soon granted, as Desired, & yet I hope, that we having got the Securitie against such Oaths, being imposed on us, by the content of the *English* Parliament, the Wisdom of the *British* Parliament will see it necessarie and Equitable, either to Superceed the imposing of this Oath on *Scotland*, or to Expunge that Clause.

But

But besides Nephew, as the Ministers have done much both by Addressing against such Oaths in general, and this Qualification in this Oath in particular, as I think fairly Exhonerates them in the Eyes of all Impartial and unprejudiced People; So I am perswaded that none shall have this Oath Qualified, imposed on them; who scrupling on this Head, shall debate they have the Law on their side, being secured against all such Oaths, so Qualified in the general. And I never knew of any who objected against this Qualification, as being their scruple, and were not Exceeded.

As to what you say, Nephew; That you hear the Ministers got themselves freed from it, and so did let it pass; This is a most malicious insinuation, and Accusation of them; and that without any Shadow of Ground, and it will still be he'd so, and the Authors esteemed Slanderers in the Eyes of all the Impartial World, until they make it out, that they one way or another, applyed for their own Exemption, over and above what they did in behalf of the Church of Scotland, in general, which they will never be able to do. In the Parliaments of Britain being fully perswaded of the Ministers of this Church, their Fidelity to the Queen, and her Protestant Successor, and their Aversion to a Popish Pretender; thought it unnecessary to trouble the Ministry with it, none but Heart Enemies to the Presbyterian Interest, will grudge them this Favour.

Uncle, I remember you said indeed, when speaking of the Church's second Address, tell me of their Addressing against this Qualification of the Oath of Abjuration; And I must say, if they have never Addressed for their own Exemption from this Oath, or over and above their Addressing the Parliament, and her Majesty against that, with Reference to the Subjects in Scotland; I think they are very much wronged here. But Uncle, there is another thing that has great weight with me, I find the Ministers of this Church approve of Associations, and Confederacies with Idolaters, Hereticks, and Enemies to the Truth, for they mention their Alliance in their publick Prayers, How solve you my scruple here, Uncle?

As for your scruple, I will not ingage to solve it, Nephew; I am no profest Casuist, yet I'll give you my thoughts here also, your inference from

from your Premisses is very inconsequential, They make mention of the *Queens Alliance against a Popish Tyrant*; Therefore they approve of *Confederacies and Associations with Idolaters*, this will not follow, If my Mother a Poor Woman hath Married a Popish Tradesman, in Order to have a Livelyhood by him, contrary to my inclination, and without my consent; I must not pray for their being Bountifully provided; for, because she hath transgressed in Marrying a Papist; Or if I do, I must be immediately construed to approve of the Marriage, according to your Argument. I say, the Church of Scotland never approved of these Confederacies with Papists against France, their Approbation was never asked, far less, granted to this though they pray for their united Success against an Ambitious and Bloody French Tyrant, its for our Queen, her Armies, our Country Mens sake, and the sake of the Common Cause, they pray for Her, and Her Alliance.

I'll illustrate the case from Scripture, 2. Kings 3. *Jehoram the King of Israel, worshipping the Calves of Dan and Bethel, upon the Revolt of his Heathen Tributaries, the Moabites desires good Jehoshaphat King of Judah to help him, in the Reducing of them to their former Obedience, Jehoshaphat goes along with him, I find the Approbation of the Ecclesiastick Sanedrim, And of Elisha the Prophet, neither asked nor given in this Association of Jehoshaphat with Jehoram, yet for the sake of the Children of Judah, and of Jehoshaphat their King, who were in this Mixed Multitude, Elisha follows this Confederate Armie; Tho if it had not been for the sake of Jehoshaphat, Elisha would not have looked to Jehoram, that Idolatrous King, nor seen him, and not only follows them, but at the desire of Jehoshaphat, he consulted GOD for this Confederate Armie, got a Gracious Return, and GOD wrought a signal Mirac'e for the Relief of the whole Alliance; Now though Elisha's approbation was not sought, Yet he follows these Armies for the sake of his King, and People, at the desire of his King, he consulted GOD; Therefore Elisha according to Your Reasoning approved of these Associations with Idolaters, And therefore he was to be Rejected as an Unfaithful Lax Man, and it was the Duty of Mr. Macmillan to cry out against him, and endeavour*

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your

your to cause all Israel reject him as a false Prophet.

This is the very case of our Ministrie in Scotland, our Queen with her Protestant Alliance, & some Popish Princes going along with them, in the Wars, like *Jehoshaphats* Heathen Edomites, whom he took with him, I say, she going not to reduce, but to withstand France, they follow these Armies with their Prayers, not for the sake of *Jehoram*, but *Jehoshaphat*, not for the sake of the Popish but our Queen, and Countrie Men, of our Sacred and Civil Liberties, which this French Tyrant is endeavouring to invade; And at our Queens desire they Address GOD, by Prayer for Success to them, and Bless GOD for Victories over this Enemy, therefore the Ministers of the Church of Scotland are Maligned, as approvers of Idolatrous Associations.

Casuis, or no Casuis, Uncle, I think your Discourse gives me some ease, and especiallie from the case of *Elisha*, following that Confederacy for the sake not of *Jehoram*, but *Jehoshaphat* and *Judah*, who were engaged in the War, and I doubt not though *Elisha* did follow that Armie, but he Disapproved of the Confederacie.

But Uncle, there is another thing yet, that I and all our partie are Dissatisfied with the Magistrat calls, and Adjournes your Assemblies, you protest not against this, is not this *Erastian*?

Truly Nephew, I am as much Anti-*Erastian*, & for an Intrinsic power in the Church as any of your partie; Yet I do not see but the Christian Magistrat may, and some times should call an Assembly of the Church, if he hath the Power, though not of Administrating Ordinances, yet of stirring Ministers up to their Dutie, and to see that the Affairs of the House of GOD, be done according to his Divine Will, it follows Nativelie he may call them together, in order to their Minding Church Affairs, and Rectifying what is wrong; And if so it follows of Consequence, that he may also dismiss them when their Work is ended, now this Cumulative Power in the Christian Magistrat, so far as I know was never called *Erastian*, *Erastianism* is not to assert that the Magistrat hath a Power to call Assemblies and Councils, but its *Erastianism* to denie that the Church hath a Power to convene her self upon Necessary Occasions, which makes the Magistrates Power Privative of that of the Church.

Again

Again as this hath still been the Doctrine of all the Reformed Churches, many of the General Councils having been called by the Magistrate, so it was no strange thing in the Church of Scotland, for as I hinted to you before the Assembly 38, not only appointed all to send up their Representatives to hold an Assembly at the time and place, His Majesty should appear; But also acknowledged in their Supplication to the King, that they were Mer by his special Appointment; But the Magistrates frequent Calling, and Dissolving Assemblies, tho it should be a Grievance to the Ministrie, Yet it no ways Evinced them to be *Erasian*, except they should acknowledge it to be only in his Power, to Call them, or by their frequent neglecting to call themselves; should appear to imply their want of that power. But besides, this is a Calumnies, that the Magistrate alwayes doth this; for I have been witness to Twelve Assemblies in the Church, since the Happy Revolution, and in all of them (except one, and in that the whole Assembly was one Man protested against it,) The Moderator first Dissolved the Assembly, and appointed it to meet such a Day, in that place; Upon the back of which, the Commissioner also Dissolved it, Naming the same Day and place, the Church mentioned, which is as a Civil Sanction; Ratifying the Church's Appointment; implying that the Magistrate will protect the Church Meeting in their next Assembly; in Opposition to all that shall endeavour the Opposing of them.

And I think the Church of Scotland will still reckon it her great Mercy, that She may not only meet in the Name of CHRIST, the only Head of the Church, but that She hath the Superadded Favour of the Countenance and Defence of Lawful Authority: under the shadow of which, She is allowed to Manage the Affairs and Concerns of CHRIST'S Interest; A Mercy granted to few Presbyterian Churches this Day on Earth; And had our *Knocks*, *Welches*, our *Cargils* and *Gutheries*, our *Cameron's*; and *Renwick*, who desired to see these Days, that we see, and saw them not; I say, had they been alive, to see this Harmonious Agreement betwixt Church and State; I am perswaded their Mouths would have been filled with Laughter, and their Tongues with Melody.

1. **Confess** Uncle, that I do think the Christian Magistrate may call the Church together for the Ordaining and Managing Church Affairs, But the Magistrate calls you to Fasting and Thanksgiving, is not this Erastian, and an Infringement upon the Church Uncle?

2. **Nephew**, it is not Erastianism, to say the Magistrate who is bound by Oath to support and protect the Church, may call the Church together for the Assistance of their Prayers, but its Erastian to say that the Church hath not a Power within her self to appoint days of Solemn Fasting, and Prayer, the Magistrate Refusing his Concurrence, or being Enemy to the Church interest, now then, if the Magistrate denie that the Church hath that Power, he is Erastian, if he impede the Church, in Fasting, he Infringeth, and if he Refuse his Civil Sanction to their Fasts, when their causes are just, he is unfriendly, but there is none of these in our case.

3. **And truly Nephew**, I am as much for the Church having a Power to appoint Fasts and Thanksgiving within her self, as you, or any Man in Scotland; and my Reason is, Time and Place, are necessary Circumstances, to the performance of Duty: If it be the Duty of the Church, and reckoned within the compass of their work to Fast, or solemnly to give thanks upon Emergencies of Providence, it must also be in their power to appoint Time as well as the Place, for this Duty; Otherwise it might come to pass, that though it be their Duty, they might never have the Opportunity of performing it; The Magistrate if Enemy, or unfriendly, might still Deprive them of the Opportunity of performing by not Calling them to that work, though Occasion should offer, it self. And this hath still been the Doctrine & Sentiments of the Church of Scotland & is at this day, how ever Erastian She is called. Again, Nephew, the Church of Scotland hath for Ordinarie followed this Rod, even since the Revolution, having called both Fasts and Thanksgiving days, excepting on some Emergences. For our privie Council was then sitting at Edinburgh, & being invested with Royal Authority, that they might Act in the Sovereigns Absence, they always had their Civil Sanction readily interposed to their Church appointments. Again Nephew, the Church of Scotland at the Union, foreseeing what the privie Council of Scotland was to be taken away, and that they

would lose that Priviledge of having the Opportunitie of the Civil Sanction, to their Church Act at hand, for as slack and Careless they are Reputed by your Partie, did address their Parliament, for their having it made a Clause in their Act of Securitie, that we should have a Court fixed in Scotland, in Lieu of the Privie Council, to correspond with the Church as they formerlie did, and this not being granted, they have since addressed Her Majestie, upon the same head, and finding its not in her power, but only in the Parliament of Great Britain, they have never addressed that Court for it, nor for any thing else, being as I suppose, very averse from addressing that Court, where twenty six Bishops sit, and yet I think they need not debarr themselves on that head, and in their addressing they need not take notice of them at all, and these Prelatts being Men of Literature and Manners, will never take it ill, we show them no Respect, that being a matter of conscience with us.

Now Nephew, The Church in these circumstances, having Her Majestie to apply to at such a great distance, for the Civil Sanction that being Necessary to our Church Acts for Fasts and Thanksgivings, as well for overawing the Disaffected and Profane, in the Observation of these days, as for the keeping up a good understanding and correspondence betwixt Church and State, have rather, some times suffered Her Majesties Proclamation, which is a Civil appointment to take place, than lose these Opportunities of Fasting and Thanksgiving, through times being protracted by the calling the Commission, sending to London to her Majestie for the Civil Sanction, and appointing one Day to be kept all over Scotland, which cannot sooner be Dispatched then in the space of Eight or Ten Weeks at least.

But Uncle, the Church have Recommended to all the observance of these days as well when appointed by the Magistrat as the Church.

It is true Nephew, their circumstances being as I have mentioned, they have Recommended this, but its still the Magistrats causes being just, and necessarie, and in this case I think none in Scotland can denie but the Sovereign Defending and protecting the Church, may call for the Assistance of their Prayers, for the Strengthening of her Hands herein, And as this of the Magistrats appointing such days must not be privative of the Church Power herein, so I am perswaded that our National As-

semble, who the very last Year appointed a Fast, and got the civil Sanction to it from her Majestie, will take such a course with, and give such Peremptory and particular Instructions to their Commission with Respect to their timous Observation of the Seasons of Fasting and giving of Thanks, and plying for the civil Ratification thereof, that both the occasion of the Magistrats appointing for Ordinarie shall be much taken away, and they shall be found to avow and assert the Church her Power, of appointing Fasts and Naming the Days thereof, by their continuing to Exercise this Power upon all Necessarie Occasions.

But though what you have said Uncle, upon this head appears Reasonable, yet its commonlie Received, *that the Kings under the Old Testament, such as Jehosaphat, were Prophets as well as Kings, and so appointed not Fasts as Kings but as Prophets, which our Christian Kings and Queens cannot pretend too, what say you to this?*

Truly, Nephew, As to the Kings of Old, being all Prophets, as well as Kings, and their appointing Fasts as Prophets; This is what neither your Party, nor any for them, will ever be able to prove; But for my part, as I shall Rob no Man under the Old Testament of his Prophetical Office; So I could not only wish, with *Moses*, *That all the LORDS People were Prophets*; But also, *That all the Crowned Heads on Earth*, now under the Gospel, were so likewise; For I am sure, *A Good Prophet would never make a bad King.*

But, Nephew, If *Jehosaphat* called Fasts, as a Prophet, not as a King, Yet you will own, I doubt not but it was as a King, and not as a Prophet, he joined with *Holatrous Jehoram*; But again, where was *Jehosaphat*, as a Prophet, when the LORD sent *Jehu* the Son of *Anani*, the Seer, not to perswade his People to disown him, but to Reprove him, for his joining with wicked *Achab*; certainly *Jehosaphat* the Prophet was asleep, when this Seer was sent to Reprove *Jehosaphat* the King for joining *Achab*. But to be short on this Head, I'll propose this plain Question to You, Nephew, If *Jehosaphat* as a Prophet not as a King, Called and appointed Fasts; Why did not these persons that were Prophets, and not Kings, appoint Fasts, by Vertue of their Office? I find the Prophet *Joel* in his 1 chap. ver: 14. When there were Judgements impending, he doth not proclaim a Fast, But calls them whole Work it was to this

this, saying, Sanctifie Ye a Fast, call a Solemn Assembly. Now, Nephew, You must either give me a Reason why *Jeel* a Prophet, did not appoint that Fast? Or You must own *Jehosaphat* did not call his Fast as a Prophet, but as a King, and that whether he was a Prophet or not?

Truly Uncle, What you say hath weight me, and I will not deny, but *Jehosaphat* and others, might even call, and appoint these Fasts, as Kings; But there is some thing in our case that was not in theirs, Our Queen doth appoint Fasts by Consent and Advice of Her Privy Council, and there are some Bishops Members of that Court, and consequently these Bishops appoint our Fasts here; is a Difficulty, Speak to that Uncle?

Its true, Nephew, There were no Bishops in *Jehosaphats* Council, we do not allow that Order, to be of such an old Standing Indeed, but here Nephew, you must consider, That these Bishops in the Queens Privy Council are not our Bishops, nor owned by us at all as such, We having not only got the Presbyterian Government, established as Diametrically opposed to Episcopacy, which is a protest against that Order, with a Witness; But also, the Church have Declared in their forementioned Address, that they Disown that Set of Men, and reckon it a Grievance that such Men sit there; And therefore though they should have a Hand in Appointing our Fasts; its not as Bishops, far less as ours, that they do so. But again, Nephew, its to be remembered, that the Privy Council in *England*; is not what ours was in *Scotland*, an Absolute Sovereign Court, Acting in Name of an absent Sovereign; Yea, its no Court at all, for they can neither call themselves, nor Act without the Queen, She doth all, they are but a handful of Men, who being supposed to be frequently about the Court, are Sworn, That if the Sovereign shall ask Advice of them, they shall give Her Faithful Council, according to their Knowledge; And yet She may Ask Counsel at the Hand of whom She will, notwithstanding of their being Sworn, for this is the Natural Privilege of all Men, to Advise with whom they please.

More over I'll add this, let it once be granted, that our Sovereign protecting and Defending us, may call us to the Dutie of Solemn Prayer, and Thanksgiving, the Causes being Just and Necessarie, and that

its our Dutie to Obey, then we are not to be Disobedient, who ever advise Her; Suppose your Mother Nephew were Married to a Prelate, without your consent, and against your Will, yet continuing a dutiful Parent to you, should command what is dutie in her as Parent, to Requite, and in you as a Child to perform. I ask you, are you to disobey her command in this case, because you fear her Prelatick Husband, hath Advised her to it; Or are you to obey whoever gave her Council?

Trulie Uncle, This Question straitens me; and yet I think in this case I am to Obey; But now Uncle, I must leave you at the time, having far to go, and must say, That I think my time and Travel well bestow'd, in that I have not only seen you and yours in Health; But also I have gotten more information in the Affairs of the Church, at your hand, then I have got by all the Converse I have had these several Years, and I think my self so much instructed by this, that I would aske it as a favour of you, Uncle, That you would allow this Discourse to come Abroad in Print, for the instruction of those that are Ignorant in these Affairs, for Removing prejudices against the Church, and wiping off several Scandals that I see clearly, are cast upon Her, Flowing from Ignorance, Prejudice, Partial accounts, and Misinformation about matters of Fact.

Truly Nephew, If it be your desire, I shal easily fall in with it, for though it be not worthie of the perusal of the more Judicious; Yet it may not be altogether Useles for these ends You propose.

But now, Nephew, e're You go, as I endeavour'd to give you all the Satisfaction I can; so I desire you will do me the Favour to propose these few Questions to *Mr. Macmillan*, and *Mr. Macniel*, for you will have Opportunity of Converse with them, which you know I will not have, in Order to resolve my doubts about them; for I assure you, they are Difficulting to me, and these shal be the subject matter of our Discourse next Meeting; And in the mean time, be sure to Amend your fault in your not conversing with your Minister on these heads; I know you will be ashamed at first Meeting, and so you may; having after your Solemn promise and Engagement to encourage him, after all your Familiarity with him, cast so at both his Ministry Person, and Converse, as it ye had found him out to be a *Judas*, and so cast him off: But tho' he

he Reprove you for it, take it at his hand, and let him know you are converse with him on these heads, and endeavour for your further information to converse with other Judicious Persons, Especially, to take some spare time; and lay out your case before the Lord, and mourn over your bad proficiencie, that ever after so much Opportunity of Knowledge, you are yet but at that with it, that you know not what to chose, and what to Refuse; You know not what would satisfie you, or where to fix, when you are come thus far in Years. And beware of lying still in this Condition, disgusted at GODS covered Table in the Ordinances, you may come to Repent your so casting at the Ordinances, when you cannot help it, as I have known some do; I am afraid Satan may have a Secret Subtile Hand in this, for his Wyles are many, he may be driving you from the Shepherds Tents, in order to make a prey of you; beware of Extreame in those perrilous Times, severals have run themselves upon Ruine hereby, and be restless till you have clearness, that you may Return to the Ordinances with a full Confidence, and a perswasion, of its being your Dutie; For the Devil and your own Corruption may perhaps win surder in upon you, and you will be more careless of attending Ordinances hereafter, then at the present you are, for Custom becomes a second Nature; and I'll be content you let me see you oftner than heretofore.

I am sensible of your Kindness, Uncle, and as I shall be helped by Grace, I shall endeavour to follow Your Advice; and shall do my Best to have You satisfied in these Questions you are to propose, please to let me hear them?

First, Will you gravelie, taking your own Opportunitie for it, Ask Your Preachers, if they be influenced by *France*? Or have any Correspondence with or Supply from a Popish Pretender there, as they are commonly said to have? And which is pretty Evident from the Letter commonly talked of, sent to them from *Sr. German*, and discovered to the World by One of their Trusties; And if not? Why they keep Fasts upon the Defeat of the *French*, when the Church of *Scotland* is giving Solemn Thanks for Victory over them.

2^d. Ask whither it be meer weakness, in them, or something worse that they do not discern the Jacobinish designs, who being heart Enemies to the whole Protestant interest, give them all encouragement in keeping up this Schism, by sending for them to their Houses, kindle in-terraining them, and sending out their Friends and Children, with large Collections to their Meetings, for that these Malignant Prelatical Jacobinish Persons, have Secret and malicious designs therein is clear.

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from their having carried far otherwise with our Honest Partie, in our late times of Persecution.

3ly. Ask them if they be Active and professed Tools for ruining the Church of *Scotland*, or if it be only from their being Disaffected at and Discontent with her, not to say maliciouslie set against her, that makes them carrie themselves as such; The Ground of my Question is, because in their puclick Prayers as in the forementioned Fast, they Pray very ferventlie *that GOD would rent her.*

4ly. When they in their Sermons call the late Blood Thirstie Curats, the Black Devils, and the present Ministers White Devils, will You enquire at them, whither this Godlie Pulpit like Denomination of White Devils, be most Applicable to themselves, or the present Ministrie? Every you know Nephew, the Word Devil Signifies Actuser or Slanderars.

5ly. Will you ask them, if Mr. *Macmillans* acknowledgement of his Sin in not Submitting to the Sentence of the Church, and his promising through Grace to walk more orderlie, was from a reall Conviction of his Sin, or if it was only with an Eye to be Reponed to the Exercise of his Ministrie at *Balmagee*; And if his acknowledgement of his Sin before his People in so promising, was from a reall Sense of his Sin herein, or only that they might continue to support him, he being disapointed of his Expectation, at the Churches hand? The Reason of the Question is, because after all, I am informed, that when *Balmagee* was to be settled with another, he sent his best Friends Secretlie to the Presbyterie, promising to give all possible security for his good beheaviour, and orderlie walk, if they would Repone him, but came not himself, least he should get the Refusal, and his followers should cast at him, for making the offer.

6ly. Enquire at them, if they be trulie perswaded, that their method in Slandering the Church, and raising on the Ministrie, in order to make People cast at their Ministers, and Slight and Dispile the means of Grace, some hereby casting at all ordinance? I say Enquire if this be the best way, to advance Religion, in the Exercise and Power thereof, and a National Reformation in Heart and Conversations.

7ly. Ask if they think the Method of casting off and D'sowning Lawfull Protestant Sovereigns supporting and Defending us in our privileges, be the readie and best way to make either Kings or Princes desire to have their Kingdoms and Churches Reformed, into a *Presbyterain Establishment*, or if it doth not increase an Aversion to and Creat a hatred of *Presbyterie* giving ground for that hisherro groundless proverb, No Bishop, no King.

Sabbly. Ask them, Whether Mr. MacNeils scruple at the Church Constitution, and Conviction of their being Wrong, was indistinctly Trampled upon till he came to be Licenciate to Preach? Or if it was only by a Happy Accident that it fell so out? And if his Licence being Legally Null by his Breach of all his Solemn Promises, and Engagements thereat, to Submit himself unto the Church, to Walk Orderly, never to endeavour Directly or Indirectly the Subversion thereof; And to Guard against all Divisive Courses; I say, if it being Nullified by the Breach of all these Promises, Whether hath he, Or the Presenter of our Paroch, having a Competencie of Gifts, and as not Licenciat, so no Promise Breaker, the best Right, and sufficientest Call to Preach the Gospel? If they say, Mr. Mac-Neil, Ask, Wherein that lyes? He being Licenciat only conditionallie, upon the Observance of these Engagements; it being still in the Presbyteries Power to Recall his Licence upon his Breaking?

gly. Ask them, Suppose Mr. MacMillan, and Mr. Mac Neils were both Ministers, having no Flaw at all in their Power, to Dispense Gospel Ordinances; Whether they, invited by a few, or the Ministers Orderly called by the People, and set a part by the Church, to Exercise his Ministrise in that Congregation hath the best Right, and Gospel Call, to Dispense Gospel Ordinances in that Paroch?

10. Supposing Persons having not only consented to, but Solemnly & Formally Called a Minister by Invitation, Subscription, and Prowise, to subject themselves to his Ministrise in the LORD; And to give all due Encouragement to him; Yet casting at him and Ordinances dispensed by him, without Offence given by him? Or Reasons given by them to the Congregation, for declairing the Nullity of their promise? Ask them, Whether such persons be guilty of a very gross Scandal? And if so; Are they not to be Censured before the Congregation, where the Offence was given? Or will it suffice that they Rebuke them for it thirty Miles distant from the place where the Scandal was Elagant? As they do with some of their own Fornicators.

11. In this supposed case of Peoples having called and promised their Minister, and their having without ground cast him off, and pertinaciously continuing herein, ask them, may not the Minister thus called and rejected by them, safely blar out their Names among the People, and openly declare them none of their Communion, as the Church hath justly done already, and no Members of his Congregation, and that by their Conduct he is freed from any Relation to them or Charge of them, and consequently deprive them of all Church Priviledges, if it be not of

Marriage to prevent worse, Mr. M'millan himself having shewed there is no Scandal in being Married by the present Ministers, and consequently that your partie may safely join with them in Prayer, and the Administering of Oaths, though it be unlawful to hear them Preach.

12ly. Inquire of them if they be really persuaded in their Conscience, that the Persons drawn away from the Ordinances in their own Congregations by them, can have as much Instruction and Edification by hearing them Preach twice or thrice a Year, as by daily attending upon Ordinances dispensed by their own Ministers?

13ly. Seeing not only these that are led aside by them come to lose the benefit of the Ordinances daily dispensed in this Church, but also all the careless irreligious loose Persons and all such as are disobliged because justly brought under Church Censure for their Scandal? I say, seeing all these neglect the Ordinances, and in the mean time, cover their carelessness and slighting of them, with the fair pretence of their having become followers of Mr. M'millan? Ask them, Who shall Answer for the great Loss such persons sustains, and at whose hands shall the blood of these perishing Souls be required in a Day of Account? Whether at the hands of their own Ministers, whom they Slight and reject on this fair pretence? or at the hands of Mr. M'millan and Mr. M'Neil who industriously Administer to them occasion for these pretences, by their Haunting about in every corner, Fishing in every drumble Water, and thereby giving all opportunity to fall off from the Ordinances, wherever be the ground of their disgust at the same?

Truly Uncle, I fear he hardly be able to retain these, and I doubt if they will grant you satisfying Answers to all these difficult Questions? however my endeavours shall not be wanting herein.

Nephew, If they will not allow me Satisfaction in these, they will not be so Condescending to and free with me, as you see I have been for your Information: But Nephew, I'll detain you no longer at the time, therefore expecting to see you here again e're long. I bid you Heartily Farewell. Peace be with y^e Uncle.

FINIS.

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Candid Reader, thou art desired to Amend the following Typographical escapes seeing they mar the Sense. And intreated to Excuse the rest, which now cannot be Corrected.

Page 3 Line 1, add the, p. 8 l 10 dele as or. p. 8 l 20 for concerning read convincing p. 14 l. 38 r altho p. 15 l 24 r which p. 19 l 32 shall not say, p. 23 l 6 r methods n. 23 l 17 r Levites p. 32 l 33 r Mr. M'millan was Mr. M'millan; p. 41 l 25 r much said p. 42 l 6 r, not only.

[Faint, illegible handwritten notes]